

The Japan Christian Quarterly

An Independent Journal of Christian Thought and Opinion

Sponsored by the Fellowship of Christian Missionaries

RAYMOND P. JENNINGS, Th. D., *Editor*

Volume XXV

April, 1959

Number 2

Protestantism in Japan: The Kumamoto "Gateway"

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THE JAPAN CHRISTIAN QUARTERLY

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The Japan Christian Quarterly is an independent journal of Christian thought and opinion sponsored by the Fellowship of Christian Missionaries in Japan and published by the Christian Literature Society (Kyo Bun Kwan). It seeks to promote the strength and unity of the Body of Christ in Japan through constructive discussion of all phases of Christian work. Signed articles and paid advertisements represent the opinions of the writers and do not necessarily reflect the views of the editorial staff.

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Subscription rates:

Single copy ¥300.

Yearly Subscription in Japan ¥1,000, Overseas ¥1,260 or \$3.50 or £1/5/0.

One gift subscription with your own subscription in Japan ¥800, Overseas ¥1,060.

The Editor's Exegesis

Following in the pattern announced in the January issue this present issue of *JCQ* is focused on the Kumamoto Band, the second of the three principal "bands" that make up the early focal points of Japanese Christian history. There was a very favorable response to the treatment of the Yokohama Band in the last issue and to the invitation to supply materials for the present. There were several good manuscripts which could not be included and the Editor had difficulty in making a selection.

The issue begins with an Editorial by Dr. Darley Downs of the Interboard office in which he endeavors to interpret the significance of the Congregational strain in Japanese Christian history. From here we move into three historical treatments of the early Congregational movement. *JCQ* is well aware that there is duplication in these articles but considering the fact that we are concerned with the historical development of the Kumamoto Band and that each writer approaches his subject from a slightly different point of view—and with distinctive treatment, *JCQ* feels justified in including such duplication. When the reader has finished the articles of Frank Cary, who personally remembers many of the men about whom he writes, and Hisashi Mitsui, who has recorded interesting anecdotes of these early events and then reads the penetrating analysis of these events by Yozo Yuasa, he will have a rather comprehensive and penetrating insight into the impact of the Kumamoto Band. *JCQ* feels that it should also express its appreciation to Misses Suzanne and Esther Barnhart of Kumamoto who endeavored to secure materials for this issue and to Dr. Reiju Fukuda who sent several pamphlets concerning the Kumamoto Band but which could not be included because of limitations of space.

Japan's best known church historian, Ken Ishiwara, responded to a request to write an interpretative article concerning the Japanese Church in Church History with the thought provoking article included here. It is a strong appeal for a more united effort among Protestants in Japan and while many readers will not share Dr. Ishiwara's views it will hurt no one to be exposed to them! The writer is a man widely known and respected and doubtless his views both reflect, and in turn will reflect upon, the thinking of a large segment of Japan's Protestants.

F. Calvin Parker's brief article with the tantalizing title "Are Baptists Protestants?" will doubtless interest many readers. To some, those not familiar with Baptist history or polity, the question may seem both irrelevant and yet revelatory! To Baptist readers it may be a spark to further discussion since, in some segments of the denomination, the issue is still a live one. But, considering the writer's name, practically no one should be surprised with the conclusions he reaches.

The issue is rounded out by the second part of Kazutaka Watanabe's interpretative

article on Japan and the Japanese—this part being a brief survey of its history, and with the article on the problems of rural evangelism by Shusui Terada. All in all, *JCQ*'s Editorial Staff thinks that this issue should make for good reading.

The July issue will center about the Sapporo Band. Again we ask our readers to make contributions of material or suggestions as to possible articles. One extremely interesting article scheduled for inclusion in the present issue but not ready in time will be included in the next issue: "Japan's First Christian Love Letters." This is a study of the correspondence between Danjo Ebina and his bride-to-be Miyako. Mrs. Kiyoko Cho of International Christian University, who has been studying the correspondence, has written the article. The usual Photo Feature is missing this issue for lack of photographs—could there be a better reason?

With the October issue *JCQ* plans to introduce several changes in both format and content. The staff is eager to know just how our readers evaluate the various regular features that we have, or have had in the past. What kind of regular features would you like to see in *JCQ*? Particularly, would it make any difference if the Personals were dropped? These are most difficult to compile since the various mission correspondents must be continually reminded to send material in, and then often forget! Do you read the Book Reviews? The Religious World? What are the best features? What would you like to see added? Would you let the Editor or any member of the staff know either by word of mouth or letter?

"The President's Page", introduced in the last issue, will be found in the very back of the issue this time.... don't fail to read it, and the considerable correspondence that has been sampled.

Yours in His Fellowship,
The Editor

"GOD'S WAY WITH A PEOPLE"

Christianity in Japan—Past, Present, Future

*"Blessed be the Lord God of Israel, for he has visited and redeemed his people
and has raised up a horn of salvation."* Luke 1: 68

The above theme has been announced for the 1959 Centennial Conference of the Fellowship of Christian Missionaries. Speakers from abroad will include Rev. Douglas Webster from England, Dr. R. Pierce Beaver and Dr. C. W. Iglehart of America. Numerous local leaders, both missionary and Japanese, are also to have responsibilities in the lecture periods and discussion sessions. Large amounts of time are being set aside for "Working Groups" which will give unhurried consideration to problems of significance to the future of Christian witness in Japan. Every missionary in Japan should begin *now* to plan to attend. Mark the dates down:

JULY 21-24

On the campus of INTERNATIONAL CHRISTIAN UNIVERSITY, Mitaka, Tokyo.

Guest Editorial :

The Contribution of Congregationalism to the Church in Japan

DARLEY DOWNS

As Mrs. Malaprop said on one occasion, "Comparisons are odorous." "None the less, in seeking to assess the special contribution made by the *Kumiai* (Congregational) Church in the hundred years of Protestant Christianity in Japan, one cannot but make some form of comparison with other denominational groups. If stress is laid upon the *Kumiai* emphasis upon the development of independence within the Japanese Church, upon liberalism, and upon the social implications of the Gospel, this is not to claim that such emphases are the exclusive preserve of the Congregational tradition or that they find their origin there.

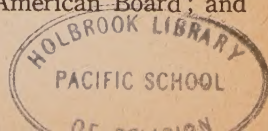
In recent years there has been much talk of the 'three self' movement in Communist China—namely, Self-Government, Self-Support, and Self-Propagation. It would not be inaccurate to say that these were ideals consciously held by *Kumiai* churches within twenty years of the organization of the first church in Japan. It may be said that there was a corresponding move for independence in the Presbyterian Reformed Church, but it could be contended that, in the Congregational Church the move was earlier and spread more speedily the entire denominational group. So far as the Presbyterian Church was concerned, there was a varying relation between the church and the four co-operating mission boards, whereas the *Kumiai* Church as a whole was committed to the "three self" principles as early as the eighteen eighties. This is not to say that there were not transitional stages in the relationship between the church and the American Board. It goes almost without saying that the very earliest churches were somewhat dependent on missionary leadership and mission finance, but a number of the early churches could boast of complete independence from the missionary organization. It was natural that ministers in churches under missionary direction and dependent upon mission funds should compare their status with that of ministers in the independent churches, and that the move towards growing independence should grow. By 1895 some thirty churches, which had been more or less under the supervision of the American Board and dependent upon it largely for financial support, were handed over to the independent missionary society of the *Kumiai* Church. Whereas financial support was given to these churches for a fixed period of time, their direction lay in the sole charge of the Church. There were of course, other evangelistic stations set up by the missions, but the ministers of these stations did not have full recognition in the *Kumiai* body, and the churches were not granted full status either within the local association or

in the National Council of *Kumiai* Churches. This situation was not too satisfactory and there were corresponding tensions. As a result, in 1922, the relation between the American Board and the *Kumiai* Churches was clarified, and it was agreed that the *Kumiai* Church should take over complete responsibility for all the evangelistic work which the American Board through its missionaries was in cooperation. The direction of this work was in the hands of the Board of Directors of entire church. Four missionaries (including one woman) were permitted to sit with the fifteen other members of the Board, but they only had a vote on matters specifically related to the cooperative work. The Board was responsible for fixing all budgets of aid to churches and ministers, and even the work funds of missionaries. The missionary representation was first reduced to three, and then to one, until finally, some years before the war, the provision for missionary members was completely abolished. But this did not mean that the Church did not use the missionaries! At the very time that the provision for missionary representation on the Board was abolished the Church appointed one of the missionaries (the Rev. William P. Woodard) as a regular secretary in its headquarters, and he, in that capacity, sat with the Board of Directors and on most of the Church committees. It cannot be said that this transition to Church control was viewed with enthusiastic approval by all the missionaries, but it was mainly the older missionaries who were hesitant. The missionaries as a whole were enthusiastic about the development. Nor was the move towards independence exactly a Japanese one. It originated in part in the express attitude of the American Board of Missions, which instructed its first missionary to Japan (Dr. D. C. Green) to make as his aim the establishment of a self-governing, self-propagating and self-supporting church. Further, some of the early missionaries were most insistent on self-support, and one (H. Leavitt) was so bitterly opposed to any aid to Japanese churches, that he resigned as a missionary, when the mission failed to accept his principles. But, undoubtedly, the determining factor was the character of the early Japanese leaders—and particularly Ebina, Kozaki and Miyagawa of the Kumamoto Band.

That the Congregational Church should stand for **Independence** is not surprising, when one considers its historical roots. But next we must consider its contribution to **Liberalism**. Most of the members of the pre-war *Kumiai* Church and their survivors within the United Church would accept the characterization of the Church from the beginning as of liberal theology and for constructive Biblical criticism. But to say this is not to accept the charge of heresy or unorthodoxy, which was so commonly levelled against the Church. Such a charge was certainly not justifiable of the group as a whole, but only of a few individual ministers who, in the main, themselves left the Church. Nevertheless, despite the rigid theological conservatism of J. D. Davis and some of the early missionaries, there did grow up—largely springing from Doshisha—a strong respect for reverend and sound scientific criticism of the Bible, which accompanied an acceptance of the findings of science and a general alignment with the moderate liberalism within the major denominations in the United States and in Europe. This liberal atmosphere was not, of course, limited to the *Kumiai* Church, and certain missionaries and ministers in other churches were radical in their outlook, but it would be true to say that the *Kumiai* Church as a whole, more than

any other group, stood for the liberal position. Doshisha University, particularly the Seminary attached to the University, soon became the outstanding Christian school in Japan. This is not to say that it maintained this position, although a case could still be made for the claim—but in the pioneering days of the late nineteenth century such a claim could indisputably be made. The liberal emphasis had its dangers, and there was undoubtedly a period early in this century when the over-all liberalism in thought and attitude detracted from the positive fervor and effectiveness of its graduates as evangelists. But over against this, it must be pointed out that, at the time of the merger which brought the United Church into being, the *Kumiai* Church was the third largest of the uniting churches—and that despite the fact that it had the cooperation of only one missionary society (the American Board) apart from limited support from the United Brethren Mission at Doshisha itself. By contrast, three large missions had cooperated with the Methodist Church and four with the Presbyterian Reformed group. A per capita comparison, if there be any validity in such comparisons, would indicate that the *Kumiai* Church had developed with far less expenditure of mission personnel and funds. This is not said by way of a *Kumiai* boast, but to rebut the suggestion that its liberal theological position militated against an evangelistic appeal. A good case could be made for the contention that the widespread influence of Christianity in Japan, and particularly amongst the educated classes—an influence which far outstrips the numerical strength of the Christian churches—can be attributed to the intellectual stimulus and the high intellectual quality of the church and of its leadership in particular.

And, in the third place, reference must be made to the **Social Interest** of the *Kumiai* Church. Obviously, the greatest names in the pre-war scene of social activity are Dr. Kagawa of the Presbyterian Reformed tradition and the Methodist Federation for Social Service in Tokyo; and so it may seem strange to pin-point 'social interest' as a distinctive feature of the *Kumiai* Church. I think, however, that it can still be successfully maintained that, as a group, the *Kumiai* Church has been responsible for the major part of the interest in the social application of the Gospel. When the Japanese government was asked to name the four pioneers in social work in Japan, all four named were Protestant Christians, and of the four three came from the *Kumiai* tradition. Whilst General Yamamuro was not officially a member of the *Kumiai* church, he came out from Doshisha and, in building up the tremendous Salvation Army movement, received much of his impetus and inspiration from the *Kumiai* group. Mr. Tomioka was a life-long minister of the *Kumiai* Church, whilst Mr. Ishii of the Okayama Orphanage was a lay member of the Okayama church. Perhaps one of the most significant figures in social thinking from the eighteenth eighties till the First World War was Iso Abe. It is true that, subsequent to his graduation from Doshisha and period of service as minister of the *Kumiai* Church in Okayama, he had a time when he was connected with the Unitarian movement in Japan, but from my personal contact with him in his old age, I feel it would be safe to assert that he ultimately returned to the theological and religious attitudes of his earlier years. The first social settlement in Japan was founded in Okayama in 1898 by Miss Alice Adams of the American Board; and



probably the most scientifically conceived, carefully planned and most efficient social service institution in Japan was the Yodogawa *Zenrinkan*—the work of missionaries of the same mission (Mr. and Mrs. S. F. Moran and Miss Alice Cary) in cooperation with the *Kumiai* Church. Summer camps are but one aspect of social emphasis, but it is not insignificant that, apart from the work of the Y. M. C. A. and the Y. W. C. A., the summer camp movement developed within the *Kumiai* group largely through the leadership of Mr. Leeds Gulick. The Theological Seminary at Doshisha has laid, and continues to lay, more emphasis on Social Ethic and the social significance of the Gospel than any other Seminary in Japan.

Without denying that these special contributions have also had some undesirable effects, and certainly without claiming that they were found exclusively within the *Kumiai* Church, I do feel that they can still be said to be the distinctive contribution that Congregationalism has made to the progress of Protestant Christianity in Japan.

A Challenging Task

The various Christian Study Centres, created during recent years, reflect the growing consciousness on the part of most Christian churches and missions, that our approach to the non-Christians must go hand in hand with the deepest possible study of the cultural and religious background of these people. In Japan the problems of the language and religious terminology make this study so much more necessary, and it is a very encouraging sign that so many Christian groups here are beginning to realize this.

The task of finding and making it possible for several young prominent Christian students to thoroughly study the non-Christian religions, the task of making it possible all Christian workers to gain some knowledge of Japanese religious, the task of confronting Christian groups with non-Christian groups *etc.*, all of this is on the highest possible level and in close connection with the Christian academic world is so sweeping a project that it will require the cooperation, financially and otherwise, of the whole Church in Japan. A split-up into individual study centres for the various missions and churches in this country would be disastrous. The task of creating a Christian Study Centre in Japan is a task for all Christians in Japan.

Harry Thompson

(See related item in "With the Fellowship" section of this issue)

Here a veteran of the Congregational witness in Japan, who is devoting his time to special publication work in connection with the Protestant Centennial, introduces the theme of this issue in a way that should keep the reader awake . . . and eager to know more about the years that have gone before.

The Kumamoto Gateway

FRANK CARY

A Church more or less dependent on funds received either *directly* from abroad, or *indirectly* through the Missions in the field, is lacking one of the qualifications essential to the realization of the ultimate object of missionary work in all lands, but especially in a country like Japan.

Those wise words appear anonymously in a note on "A Plan for the Achievement of the Independence of THE CHURCH OF CHRIST IN JAPAN, and the continued Cooperation of THE COOPERATING MISSION with this Church." (Tokyo: Shueisha, 1893, p. 8.) The preface records: "What the Cooperating Missions most earnestly desire is the true independence of the Church of Christ in Japan. The aspirations of this Church are also entirely in that direction." But how could they arrive at independence? That was the "\$64,000 question"! The Cooperating Missions (Presbyterian and Reformed) heard a truth spoken out of thirty four years of history when they pondered the words "*all* lands, but *especially* in a country like Japan."

This pamphlet was written during a high tide of nationalist resentment toward foreigners, (whether diplomats, consuls, business men, or missionaries) seeming to discount Japan's ability to conduct her own affairs wisely and adequately. Some tides show the curl of waves about to break as they roll up a slowly rising beach. Other tides break in foam over rugged reefs. It was the "rugged reef" of the *samurai* mind and character that led the authors to say "especially in a country like Japan."

Probably no important branch of the Japanese Christian Movement, except the one which inherited the cloak of that expounding prophet, Uchimura Kanzo, has talked and exemplified independence and self-support as consistently (and inconsistently) as the former *Kumiai* Churches. Many mixed factors and personalities brought this about. Let us recall a few.

Congregationalism Comes to Japan

The American Board of Commissioners for Foreign Missions was originally established on an non-denominational basis, but with the organization of denominational boards, the original American Board had become, by 1875, largely a Congregational organ. Though the five men in its Japan Mission of 1872 had come from three different denominations, they, and those who followed, all hoped for a vigorous, autonomous Japanese church. Rev. Daniel Crosby Greene, the first American Boarder assigned to the Japan Mission, was given instruction by the Prudential Committee:

Let the native Christians feel from the first that the work is theirs, not yours, and that you aid them for a little time until they can help themselves. If it were possible, we would have you avoid any material aid at all and set a newer and higher example of missionary labor. The early churches of the Apostles among the Gentiles did not receive aid but rather contributed to the necessities of the churches in Judea. Illustrate this better way if you can, in its spirit at least.

When Verback was approached by the Prince of Higo to recommend a military man to teach Western learning at a projected military academy, he consulted with his Mission Board Secretary. As a result, Captain and Mrs. L. L. Janes (Mrs. Janes was the daughter of a San Francisco pastor, Dr. Henry W. Scudder) made their way to Kumamoto. The physically weak Mrs. Janes was intensely religious and she looked upon her Kumamoto home as an outpost of the missionary cause in a land where Christianity was still under the ban. She was a lady constant in prayer. It was said of her by one of the "Kumamoto Band", "she used to spend many nights in prayer and tears." It was at her urging that Capt. Janes belatedly opened his home for a Bible Class. As has been true of many a successful teacher, whether cleric or lay, the power that scored achievement owed much to a wife's earnestness in prayer.

The *Daimyo* of Higo had failed to make the right political moves to secure inclusion in the front ranks of those who were planning the ending of Tokugawa dominance. He was neither the first nor the last man to decide that success lay in negotiating from strength. Clan armies were the order of the day. He had to train a more modern military force. Therefore, he called Captain Janes to teach Western learning. The whole picture changed rapidly. Instead of the school being a military academy, *Yogakko* became a boarding school (dormitory life compulsory) teaching reading, mathematics, geography, history, physics, chemistry, geology, and astronomy from English language textbooks, with Captain Janes, who did not try to learn Japanese, in the beginning handling all subjects. The *Daimyo's* concern for a share in helping bring order out of the political chaos, and advancing the position and influence of his clan, resulted in giving Capt. Janes a wonderful opportunity to impress his ideas and ways upon a choice group of students.

Dr. Kozaki, in recalling *Yogakko* days, calls attention to the influence of West Point's strict rules on Janes' policies. Coupled therewith was Dean Stanley's *Life of Thomas Arnold*, Headmaster of Rugby. Smoking, drinking, leaving the grounds without a special permit, roll call at ten, followed immediately by lights out, all fell under set rulings. Boys being boys, there were clashes with authority, but Capt. Janes' policy was strict, meeting infractions with penalties.

All students entering *Yogakko* had met requirements in Confucian classics. The teacher-student relation was strong among them. This created problems when the Kumamoto boys came up to Kyoto and found themselves far in advance of the students who had gathered at Doshisha.* Janes' ways were better; his rules were good; Doshisha's curriculum needed recasting. Years later when Captain Janes had forfeited the respect of the same men who had earlier plead with him to seek appointment as a fellow missionary teacher, it was hard for the old Kumamoto men to follow Mark Anthony's plea and "weep with him."

In some cases "the times make the man," in others "the man makes the times." From the close of the Meiji Era, through the Taisho Era and into Showa, the men who pulled the strings, gave final approval, and called the compass course for the 'Ship of State' were the *Genro*. But at the time of *Yogakko*, it was a young man's world. The *Yogakko* students saw the young, low rank, once obscure young men who were then rocking the Japanese world. Why couldn't Kumamoto men, too, expectantly attempt great things for God and His heroic Christ?

"Go for Broke"

Dr. Kozaki, looking back to the days before his conversion, tells us of the impression Capt. Janes made upon him in prayer.

Once I heard him pray I could not help being powerfully impressed. . . . I alone kept my eyes open and gazed at him to see the way he prayed. His face was glowing with earnestness, and the words he used in praying for those present, for men in general, and for Japan and the world, grew gradually more and more fervent, till I, cold and obstinate though I was, could not help being most deeply impressed.

(*Reminiscences of Seventy Years*, p. 36.)

During the winter vacation of 1875-76, several of the *Yogakko* boys, who had been recently converted, chose to stay at school for Bible study. The Gospels and the Acts were read in English, interspersed with prayer periods. When school reopened the Holy Spirit swept the school. On the last Sunday morning of January, 1876, thirty-five *Yogakko* boys met on a hill on the outskirts of the city, and there signed a document pledging themselves to follow Christ, to preach the Gospel, and to bring light throughout the Empire, even though it might cost them their lives. The meeting closed with singing, Mrs. Janes having taught them several English hymns which they lustily sang.

It was a brave stand they had taken, and strong censure and even persecution was theirs.

One widowed mother told her son that he must slay himself with his father's sword in order to wipe out the disgrace he was bringing on the family. When he refused to do this, she seized the sword and would have committed suicide had she not been forcibly prevented. When one father drew his sword and threatened to kill his son, the latter bent forward to receive the blow. (*Fragments of Fifty Years* p. 59.)

Kanamori in his autobiography speaks of himself as having had one of the most difficult times of any of the Band. In the end he was disowned and cast out of his father's house. He salvaged only an English Bible and *Pilgrim's Progress*.

The spirit most of the young men showed reminds us of the "Go for Broke" Nisei boys in World War II. In later years these young men endured to the end, underlining the importance, for any day, of work with youth.

No student of the history of the Japanese Christian movement can wisely overlook God's hand in raising up Uemura, Honda, Okuno, Yamamuro, Ishii, Madam Yajima, and a host of others. So too, we see God's hand in leading Joseph Hardy Nijima to a Christian ship-owner whose name he incorporated into his own. The story of the restless young man who slipped out of Hakodate in peril of his life, and at the risk of never being permitted to return to his native land, is well known. Suffice it to say that this, the first Japanese

ordained to the Protestant ministry, did return, as an associate missionary on an American Board salary. His firm faith, his glowing spirit, his skill in meeting seemingly impossible situations with successful solutions are some of the reasons why Niijima's name, however spelled, will long be remembered. "Let us advance upon our knees," so said this man of God. He was a patriot, but not a narrow one. He was an educator, and even today those wishing to accomplish anything at Doshisha call "for a return to the spirit of Niijima."

In a little country town, on a desolate Hokkaido shore, fifty miles from a railhead, an elderly Christian showed me an autograph letter from Niijima, with the English words written into the heart message, "We must stand on our own feet!" It was to Niijima's Doshisha that the Kumamoto boys came to train for their future evangelistic tasks.

Rev. H. H. Leavitt was physically a tall man. He had high hopes for the churches which he had seen starting. Returning to the States in 1876 he was led to visit a young Japanese studying at Northwestern University. He urged him to enter the Christian ministry. The young man, Paul Sawayama, had studied English in the Greene's home in Kobe, was dreaming of a political career after returning from the States. Leavitt's visit changed the picture. Sawayama took the name *Paul*, changed from Northwestern to private study with his pastor, came back to Japan, and refused a government position at a monthly salary of \$150, to throw himself into the organization of a new church in Osaka.

Mr. Sawayama, influenced by Mr. Leavitt, was firm in his belief that the church from the first should be self-supporting. The most the members could pledge for his salary was seven dollars a month, about one dollar of which he needed for rent... His residence in America made it harder for him to conform to Japanese habits of life, and weakness of the lungs made it advisable for him to have some comparatively expensive articles of food. He eked out his salary by translation and other work. No money went to him or to his church from mission funds, and he had no assurance of support beyond the paltry sum already mentioned. The church, Naniwa, was organized Jan. 20, 1877, in the building used by Dr. Adams as a hospital. On the same day Mr. Sawayama was ordained, this being the first ordination to occur in Japan. (*Fragments of Fifty Years*. p. 14-15)¹.

Paul Sawayama was not a Kumamoto man but he set for them an example of what a pastor could be. He had five preaching places besides his own church. To raise the status of women he started the first girls' school (above primary grade) in Osaka. This too was on a basis of self-support, with the exception of the free services of missionary teachers.

Whether you explain it as coincidence, or Providence, working with Niijima as co-founder of Doshisha was that stalwart, Rev. J. D. Davis. He was convinced that only through an educated Japanese ministry could Japan be wisely evangelized. Gathering a few students about him, he, with other Osaka and Kobe missionaries, had been holding training classes. At the start of Doshisha the institution was most commonly called, "Colonel Davis' Training School." Both Janes and Davis had been Union officers in the War between the

1. Those who would know more of this straight-as-a-flagstaff missionary, Leavitt, will find material in his address before the Osaka Conference in 1883. "Self-Support in the Native Churches: Should Foreign Money be Used at All? I Answer: No!" (*Proceedings*, pages 232-241.) It's interesting to read to p. 309 to get other points of view and Sawayama's own statement.

States. Correspondence had developed between these two veterans. On Davis' advice, Janes, a laymen, had baptized the Kumamoto boys and served them Communion. It was this ex-soldier to ex-soldier relationship that led Janes to urge his boys to go up to "Col. Davis' Training School." Big-hearted Davis was a natural leader and a tireless evangelist. Theologically he never budged. As years passed his students came to love him, though they disagreed with his complex theological system.

When the writer was a boy he knew him and can understand the grip he held on the affection of his students. Once when he needed rest and change he took one of his sons and the writer and camped out on Hiei Zan. He showed us how to soften the ground by a bed of hemlock boughs, initiated us into "jack knife cookery", and was a grand pal. (I can still hear his hearty laugh as he slapped his thigh in delight over some amusing incident.) There were deeper thinkers at Doshisha than he, but never a more genuinely devoted Christian. Life was exciting. Everything was at crisis, and to him crisis meant a challenge that must be met. No wonder the Kumamoto boys, no matter how they differed in thought, admired him as a hero.

Preparation

Before the Kumamoto boys were ready for Doshisha, important things had been happening in the missionary world. James H. Ballagh and David Thompson had discussed the problem of a non-denominational Japanese church. Such was the form adopted by what we now know as the *Kaigan Kyokai*. On September 20-25, 1872, as many missionaries as possible met in convention and went on record as agreeing to use their

influence to secure, as far as possible, identity of name and organization in the native churches in the formation of which we may be called to assist, that name being as catholic as the Church of Christ; and the organization being that wherein the government of each church shall be by the ministry and eldership of the same, with the concurrence of the brethren.

Dr. Greene and the other American Boarders present all heartily supported this resolution. Under orders, however, from their Board, most of the Presbyterian missionaries organized a Presbytery, Dec. 30, 1873, and gradually the churches resulting from their efforts were put under its care.

The work of the American Board developed as follows:

April 19, 1874, a church of eleven members was organized at Kobe, taking the name of the First Church of Christ in Settsu... It is interesting to notice that Rev. C. M. Warren of the Church Missionary Society attended the exercises and at the close pronounced the benediction. On May 24th, a church of seven members was organized in Osaka... The constitution of these churches was very simple. They took the creed of the Evangelical Alliance, and the covenant drawn up by Mr. Davis was brief. The Mission was fully in favor of the principles enunciated by the Yokohama Convention. In May, it adopted the following as 'a concrete basis of union':—

Whereas we believe that the true union of all the followers of Christ in the world is rapidly approaching and that it is of vital importance of the speedy coming of Christ's Kingdom in this nation that the marked differences between denominations be avoided and that as far as possible all the missionaries labouring here, and especially all the native

churches gathered in Japan, stand before the world united together in the most vital union and fellowship; and whereas the membership of our Mission has doubled since the action of the Convention of 1872 in regard to union:—

Resolved, that we as a Mission declare that we are unequivocally in favor of union; that we have never wavered for a moment from our unanimous desire for union as expressed at the Convention in Yokohama, and that we are organizing, and shall continue to organize, our churches on the basis adopted at the Convention! . . . But with all this desire for fellowship on both sides, it remained true that the missionaries in Tokyo and Yokohama were Presbyterian in polity and could hardly help organizing churches which became . . . Presbyterian, while the missionaries in Kobe and Osaka were mostly Congregational and equally naturally organized churches which from the beginning . . . have been truly Congregational, and though a new basis of union seems to have been proposed by a joint committee, whose report the Mission adopted in August, 1874, nothing resulted from it. (*Fragments of Fifty Years*, p. 9-10)

Beginning again in 1887, attempts at uniting the *Nihon Kumiai Kirisuto* churches was very hopefully attempted but eventually wrecked on the unwillingness of the *Kumiai* side to relinquish their freedom of choice in the election of local church delegates to the *bukai* and *taikai*.

Results

In 1879 the graduation of the first Kumamoto men brought strength and aggressive leadership to an expanding church. Church membership implied willingness to witness. Kobe Church at its own expense had already sent out laymen to accompany Dr. Atkinson in his touring. Many of the students had been engaged in summer work and naturally, on graduation, were called to work at those posts. Ebina went to Annaka and there laid the foundations for his brilliant preaching career. Of all Japanese preachers, it has been said, Ebina in *hakama* and *haori* had the best platform presence as he built his sermons up to a prophetic climax. Yokoi went to Imaharu, made a brilliant record as pastor, but after a period of educational work dropped out of Christian leadership. Kanamori went to help missionaries at the newly opened Okayama station. A man of intense feeling, he was either high in the clouds of enthusiasm or deeply depressed. With the coming of a liberal tone in theological writings, he went into teaching, and then dropped out of church life until the death of his wife brought him up against man's fundamental need of faith. On his return he was to preach up and down Japan the simple faith he had inherited from *Yogakko* days. Miyagawa was the masterful man of the Kumamoto Band. He taught for a short time at Doshisha and then went to Osaka to the church which had been gathered by Gordon and Gulick. He was a deep thinker; his sermons showed the breadth of his scholarship. Though an unusual man in appearance, wherever he went, he commanded respect. Had Congregationalism had room for a Pope, he would have won the election on the first ballot! His church became the mother and grandmother of many churches. The practical business men of a growing commercial metropolis were among the members of his church and were the financial backers of many nation-wide, as well as city-wide, Christian ventures. Several of the Band went into teaching, but perhaps the man who made the deepest impression interdenominationally was Dr. Kozaki. An ardent patriot, a Confucian scholar, a tireless student, gifted

with his pen, a middle-of-the-road theologian, a pioneer backer of interdenominational efforts such as the Y. M. C. A., he was geographically well placed to be the *Kumiai* man to sit in committee meetings in Tokyo. He published books, and edited a magazine. Members of the nobility were included in the membership of his church. At two different times, he ran a private theological seminary, once to train evangelists to work among Japanese laborers in Hawaii, and later to send workers, (at government expense) to the South Sea mandated territory.

Before any of the Band had been graduated at Doshisha the churches which were to be eventually called *Kumiai* organized (January, 1878) a Home Missionary Society and raised \$123 for student summer evangelism. Self-support had been a conviction on the part of many of the church members as well as the missionaries. In fact, some missionaries would not attend church business meetings unless specially invited, for they wished the churches to govern their own affairs without the direct influence of foreigners. It was the cause of a great debate in the Mission when the Board sent out a sum of money for evangelism in response, not to a Mission request, but to the plea of one man troubled for fear the graduates of Doshisha could not otherwise be set to work. The final decision was that the Mission should cooperate in a joint work with the Home Missionary Society of the churches. This led to the resignation of Mr. Leavitt. The results of this joint use of funds were good, in that the Gospel was given wider publicity, but bad in that missionaries had to sit in committee and pass on salaries, audit expense accounts, and designate locations of workers. *Samurai* feelings were irritated by having to render accounts in detail rather than in lump sums and by having their efficiency rated by men whose own efficiency might well be called in question. One of the writer's prized photographs is that of the joint committee which arranged for the American Board's completely turning over its responsibilities for many aided churches to the Home Missionary Society, thus ending American Board subsidies. The results were excellent, as the Japanese accepted responsibility and increased their giving rapidly.

This account is not a history of the American Board's Japan Mission, else there would appear the names of many marvellous persons and schools, accounts of triumphs and failures. May the writer conclude with a personal word? That I knew many of these early missionaries when they were elderly (I remember thirteen of the first fourteen) was a prized privilege. They were truly giants. That I knew some of the Kumamoto Band and sat under the preaching of one, Sunday after Sunday for two years, was again my good fortune. Just prior to my leaving language school to go to my assigned field, I requested two of the former *Yogakko* boys to meet and advise me out of their rich experience. I do not know just how an Anglican clergyman feels about Apostolic succession, but the prayers on my behalf by these two very human, very devoted, very earnest, Kumamoto men, put me into a richly meaningful line of neo-Apostolic succession for which I am humbly grateful.

The article concerns the special relationship that exists between the Kumamoto Band and Japan's most famous Christian school, Doshisha in Kyoto. The numerous personal illustrations from the lives of the men who composed the Kumamoto Band make for interesting historical reading.

Doshisha and the Kumamoto Band

HISASHI MITSUI*

On a Monday, November 29, in the 8th year of Meiji, Doshisha was founded. It is reported that there were six students at the opening ceremony, and that school was held in two houses rented for 14 yen. However, there were no fixed rules nor any system of student supervision in the school. Before long, the student body was gradually increased as 40 to 50 more students entered the school. Among them were to be found a masseur as well as a judo expert who had been a policeman and was over 30 years old. Shrewd Kyoto merchants lost no time in setting up their stands in front of the school gate and were soon selling to the students. It was fine as long as they were selling snacks and the like, but when evening came, the students bought *sake*, brought it into the dormitory, and had drinking parties. As for the teaching staff, apart from Jo Niijima, they were mainly missionaries. One missionary named Edward Doane who had done some evangelism among natives in the South Seas taught as though he were still facing some primitive people. And even Jerome Davis, who became Niijima's right hand man and spent his life at Doshisha, while he had been a hero in the Civil War and was a seminary graduate, had an academic training which was nothing spectacular, according to what Hiromichi Kozaki has written in his diary. To make matters worse, the missionaries had made a private rule among themselves to teach in Japanese, and truly, it was a very poor brand.

Doshisha at Its Founding

At the time of its founding, the curriculum at Doshisha was little different from the usual study of the Chinese classics during that period; and but for a few exceptions, the student body was a collection of poor students. Among the exceptions were such men as Eizaburo Ueno who made a name for himself in the business world, Rikizo Nakajima who became the founder of moral philosophy in Japan, and Jukei Honma who labored for the evangelization of Japan. The school had been founded in November, and at about the beginning of the next year, a letter came to the desk of Davis from Kumamoto in far-off Kyushu. That letter was from Captain Janes who had been invited to Kumamoto some five years earlier and was teaching over a hundred students.

According to this letter, Davis and Janes had not yet met, and in that letter, Janes made the following request:

* Translated by Ed Daub and adapted for *JCQ* by Tom McDaniel.

Already eleven students have finished the four year college course at Kumamoto, and the expectation is that eleven more will be graduating this year, that is in the summer of the 9th year of Meiji. More than half of these students wish to dedicate their lives to the mission of the Christian Church. Would it be possible to have them admitted to your school and given a theological education?

Davis has described his feelings upon receiving this letter as follows.

It was my first experience of those severe Kyoto winters, and it was on an especially dismal day that I received that letter. Both Mr. Niijima and myself felt that it was as though a word of God had come from Heaven.

Janes' letter contain a further request.

These young men here in Kumamoto who have embraced the Christian faith and who want to dedicate thier lives to evangelism have not yet been baptized, for there is no one to do it. Would it be possible to have someone come from Kyoto and baptize them?

After a discussion with other missionaries, Davis wrote to Janes and encouraged him to perform the baptisms himself, for such an exception to the rules was permissible in an emergency. Janes took his advice and conducted the baptismal service himself in Kumamoto.

In September of that year, students from the Kumamoto *Yogakko* (Kumamoto School of Western Studies) came and entered Doshisha. Because of their confession of the Christian faith there had been a great uproar in Kumamoto, and not only were many forms of persecution heaped upon them, but the school was closed and Janes was dismissed. In spite of all that, the students left Kumamoto and came to Kyoto as Janes had hoped, not only those who had graduated from the Kumamoto *Yogakko*, but also many who had been in the midst of their studies when the school was closed down. Thus, something like 40 students entered Doshisha all at once, swelling the student body to over a hundred in less than a year after its founding.

Student Problems at School

However, they found the school system at Doshisha to be inferior to that of their school in Kumamoto. Complaints were voiced, and they were disgusted with the school right from the start. Soho Tokutomi, who quit Doshisha, rejected his baptism, and returned to Kumamoto, gives the following reasons for his action. First of all, he disliked the food. At that time, Dr. Taylor was supervising the student's diet.

Every day we were forced to eat a glutinous lump called mush, made out of wheat that was ground up with the hulls still on. We also had to eat barley that had been boiled with bits of beef, but the beef was taken out and only soupy barley was left. I have hated barley since I was a boy, and it was always a great joy for me when I could say, 'Today we had rice without any barley thrown in!' As a boy, if they put barley in front of me, I would just turn aside and refuse to eat even if I was hungry. So, I was really upset with the food.

Secondly, he says that the missionaries were very arrogant and haughty; but that was one of his own prejudices, for all the missionaries had excellent character. However, the way in which some of the Japanese connected with the missionaries put on airs, as though they

also had the same rights, angered him as well. He writes that he found Mrs. Nijima especially irritating. Furthermore, the group from Kumamoto itself was a proud one, and Tokutomi, being a lesser light among them, was provoked by their arrogance.

All of the students from Kumamoto were disappointed in their studies. Doane taught the Old Testament, having them memorize whole sections of the Old Testament and teaching them that the Creation occurred in 4004 B. C. At that the Kumamoto band rose and asked, "And how many hours were counted in a day?" Nijima was offering lectures concerning the harmony of the Gospels. Each time that he lectured he brought Alford's commentary in his shoulder bag. One day Tsuneteru Miyagawa went into Nijima's office before class and read ahead, and then class began and Nijima was about to take the book from his bag, he poked fun at him by saying, "And what will Alford have to say today?" Looking back on that class in later years, they referred to it as the class in the *harmony* of the Gospels whose content was *discord*. Davis taught systematic theology. While studying the doctrine of the atonement, the class got involved in a great argument which Davis finally couldn't handle, and his head began to ache and he fell ill. The students jokingly referred to it as "Atonement Sickness." In his writings, Davis forgave them and described himself as a farmer out west trying to plow his fields with wild donkeys hitched to his plow. He couldn't move them or stop them. All he could do was to hang on to the reins as he was dragged around the field, and when they rammed into a stump and came to a sudden stop, he could only roar.

The event which caused the most trouble was the communion service which they held on the top of Higashiyama mountain. In Kumamoto they had been baptized by Captain Janes, following which, Janes himself had conducted a communion service. Now they wanted to celebrate the Holy Communion themselves, so they climbed Higashiyama and did.

The weather was sunny that day, and so they all wore hats. Before the service began, Kumato Morita announced, "Hat's off, everybody!", whereupon Tsuneteru Miyagawa took the opposite view and said, "There's no need to take off our hats!" And a great argument was started as to whether they would or would not take off their hats. At last Danjo Ebina brought forth a compromise where they would remove their hats during all prayers and during the distribution of the elements, but would be free to do as they wished at all other times. At that the issue was finally settled, and the service was held.

At this time there was only one newspaper being published which had a relationship to Christianity, a general news sheet called "Seventy-one" published in Kobe. An article appeared in it entitled, "The Illegal Holy Communion on the Mount". Davis was greatly troubled and called the students together to discuss the matter. The issue was finally settled with an agreement that henceforth when they wished to celebrate the Holy Communion, a missionary would be in attendance and conduct the service with them.

Janes Advises Cooperation

From the day that they entered Doshisha, numerous problems such as this developed,

and they gave the school little cause to rejoice at their presence. The students themselves were dissatisfied too. Not a few of them discussed quitting and leaving Doshisha. When Janes happened to come to Osaka, a number of them went to discuss the problem with him. Upon hearing their story, he spoke to them sharply. "Did you come to Doshisha because of my recommendation? Anyone who came on the recommendation of some man should pack his bags and go home tomorrow." They were at a loss for an answer. "Isn't this the school that you yourselves chose? And if so, then shouldn't you cooperate to correct the things that you don't like?" Janes asked.

With these words of advice they returned to school, and as a result of their discussion with him, they set forth a number of recommendations for the school and presented them to President Nijima. Later, in reflection upon their experiences, they themselves saw that the reason they were what they were was the patience and power of acceptance of President Nijima. He had been most patient toward their rude and haughty attitude. They recommended that the school rules be divided between those for the general course and those for the theology course, and they prepared a set for the general course based on the rules of the Kumamoto *Yogakko*. These they presented to President Nijima who proceeded to adopt them all with only a few changes.

They also drew up a set of rules for the dormitory. They set a time for closing the school gates, for rising in the morning and for retiring at night. They decided to enforce rules against smoking and drinking.

They drove away the assorted vendors who had gathered outside the school gates. From that time on, their rules for the dormitory and for the students in school became the rules by which Doshisha in its early years was run. The first graduation ceremony at Doshisha was held in June of the 12th year of Meiji, and all of the students graduating in that year were from among the young men from Kumamoto. They had continued their studies under President Nijima and had further deepened their enthusiasm for evangelism, until they finally emerged as the first Doshisha graduates.

The Kumamoto School for Western Studies

The Kumamoto *Yogakko* had been founded in September of the 4th year of Meiji as an official school of the Kumamoto fief, in one corner of the Kumamoto castle grounds. It is said that the ones who rendered distinguished service at the time of the Meiji restoration, the fall of the Tokugawa Shogunate, and the rise of the Meiji government, were the *Satsuchodohi*, that is, the men of the Satsuma, Choshu, Tosa, Hizen, and Saga fiefs. Men like Takamori Saigo, Hirobumi Ito, Kaoru Inoue, Toshimichi Okubo, and Shigenobu Okuma came from these areas. However, at the time of the Meiji restoration, the Kumamoto fief was divided into liberal and conservative political groups who quarreled so together that finally they were unable to participate in the restoration. In the whole Meiji government, there was but one man from Kumamoto, Shonan Yokoi, and he was assassinated while leaving the palace in Kyoto, in the 2nd year of Meiji due to the false rumor that he advocated

adopting Christianity in Japan. From Banko Hosokawa on down, all the supporters of the restoration in Kumamoto deeply regreted their late start, and in an effort to recover that lost ground, they established two schools for training their young men near the Kumamoto palace moat. The one was a medical school which began with the coming of Mansfield. The other was the Kumamoto *Yogakko*. Both of these were organized only after much opposition from the politically conservative groups, among them the famous *Shinfuren* group. Most of them were Shinto priests, and they detested everything foreign. "Though I die, the god of war and his priests will slaughter the foreigners", was a popular song! The first electric wires had been strung in Kumamoto, and they didn't like going beneath anything that was made in a foreign country. They did their best to avoid them, but when they simply had to, they would stick a white fan in their hair and duck under.

There were those who opposed the idea of calling a foreigner and opening the school just because of the difficulties involved with such anti-foreign groups at large. However, it was said that "Waiting for anti-foreigner attitudes to pass away is like waiting a hundred years for the waters of the Shirakawa River to run clear." (The Shirakawa River flows down from Mt. Aso laden with volcanic ash). But at long last, the great efforts of Taihei Yokoi bore fruit, and through the action of Banko Hosokawa, the Kumamoto *Yogakko* was created. However, after making all of the preparations and while waiting for the opening of the school, Taihei fell sick and in the 4th year of Meiji, in April, just 5 months before the opening of the school, he died a lonely death, at the age of twenty-two. In response to the great hopes of the people of Kumamoto and the efforts of this weakened young man of a mere twenty-two years, the Kumamoto *Yogakko* was opened in September, having sent for Captain Janes to come from America.

Janes Arrives at Kumamoto

Janes came to Kumamoto upon the invitation of Banko. Two sections of the palace guard were sent all the way to the harbor to greet him, and he arrived at the palace in most stately fashion, riding the special white horse that Banko sent. Upon taking up his duties at the school, the first thing that he did was to set up the system of the school just like he had known it at the military academy in America. All students had to board, and from the time that they rose in the morning until they retired at night, their life was organized and regulated by rules. Students had gathered there from all parts of the prefecture, and some had even come from the Tohoku area. There were some 400 applicants, and after a very stiff examination 50 of them were admitted. These students were given a solid education similar to that offered at the West Point Military Academy. The people of Kumamoto believed most firmly that these students would someday fulfill their hopes that the school would train leaders for the new Japan.

At the very beginning of school, Janes began with spelling lessons. By the end of the four year term, they had studied history, geography and mathematics, and even some as-

tronomy, but it all began with spelling. Hepburn had just published an English-Japanese dictionary in Shanghai, and a copy was given to each student. After 10 days, a test was given, and two students who had not studied were expelled. Fifty years later at a reunion in Kumamoto where some 70 old alumni gathered, Noboru Kameyama, a Doshisha graduate who spent his life in educational work in Amagasaki, reminisced about that spelling grind. He remarked that, even though it was now 50 years later, he still remembered how hard he had labored to learn to spell and then proceeded to amaze everyone by spelling out "incomprehensibility" without a pause. Janes apparently would seat the students according to their grades, and a poor recitation meant moving to the very last seat. Tsuneteru Miyagawa, the former pastor of Osaka church, has commented that those examinations made his flesh shrink. Four years later they were studying astronomy. Among the materials that were collected by the Kumamoto church, which by the way were unfortunately destroyed by fire during the war, there was an astronomy textbook, which was lent by the school to the students. Thus, Kozaki's name is written in the front, and Miyagawa's in the back. Miyagawa must have used it the year after Kozaki. In the book there are assorted scribbings, among which is one where the calculation of the distance to the sun, was discussed. In the margin, there some other figures written together with the words, "in my plan". Some student had added the results of his own calculation to the textbook answer. Having studied the method of (calculating the distance to the sun, he went on to make his own calculation and used it to revise the textbook. This is an indication of the way in which these Kumamoto students studied. In the 8th year of Meiji at the first graduation ceremony, Janes spoke of them as the equal of any American college graduates.

As the school was established in the hope that it would train future leaders for the government in Japan, the students imagined themselves forming the future cabinet of Higo prefecture. On Saturdays they gathered and discussed who would be the minister of finance or of internal affairs and so on. The roster of cabinet officers was always in a state of flux, and Hiromichi Kozaki was the one who never ceased insisting that he should be the prime minister. Janes had been a hero in the Civil War and was the commanding officer of an outpost in Oregon at the war's end. However, as soon as the war ended, he retired from military service and went into farming. He told his students that during a war, a soldier is the most important person of all, but that when the war is over, there is no one more useless. Therefore, he had retired from the army and entered farming. This being Janes' way of looking at things, he was very worried about the students' interest in politics and their thoughts about organizing the future cabinet of Higo prefecture. He told them that what Japan needed most was not government workers but men who would enrich the nation through productive industry. Under his influence they gradually changed their ideas from thoughts and dreams of becoming prime minister, or finance minister, or the minister of internal affairs.

One day, Janes asked them in class, "What are you going to become in the future?" Their answers are most interesting. Hiromichi Kozaki who always had been insisting that he would be prime minister said that he wanted to be a mining engineer. Tokio

Yokoi who went to Imabari in Shikoku as an evangelist replied that he would enter the fishing industry. Tsuneteru Miyagawa answered that he would work in the textile field, and Danjo Ebina indicated his interest in agricultural work. However at another time, Janes told them that while it was very important to develop and enrich the Japanese nation, and that those who accomplished this work would probably themselves become wealthy and obtain recognition and status in society, there was something even more important to be done for the sake of which they would have to sacrifice the chance to have wealth and fame. That more important work was that of serving their country through education and religion. They were so deeply moved by his words that now they gave up their dreams of working in the fields of industry and agriculture as they had their bent for politics, in order to serve their country through education and religion.

The Road to Faith

It was during the third year after school began that Janes started to teach them about the Christian faith for when he came to Kumamoto signs declaring that Christianity was prohibited were still posted around the city. Two years later when the ban was lifted, Janes distributed Bibles to the students. He told them that there would be Bible study at his home, and those interested should come. However, since Janes had done no special theological study, he was not too well versed in the Bible. The first time they met, he gave them the Bibles and began reading from the first verse of Matthew; and thereafter, each time they met, they would read for an hour, after which if there were any questions, he would answer them. If there were none, the class was over. At times in response to a question, he would simply say, "I don't know".

As for the motivations of those who attended the class, they were varied. Matsuo Okada has said that the Bible study itself was not very interesting, but that he went for the refreshments that followed. Kotoro Shimomura, who earned his doctorate in engineering, had heard that in Christian teaching there was something about a technique for ascending into the sky, and he went in hopes of learning that. While nothing came forth directly on that subject, Shimomura would watch Janes' face as he prayed at the close of each class. As Janes was praying, his eyes would gradually open until the whites of his eyes came glistening forth. Shimomura would give his thigh a slap in excitement, for he thought that the mysteries of the ascension technique were at work in the emergence of the whites of his eyes. Kozaki did not attend those meetings until close to the very end, when he went upon the urging of one of his friends. He also watched Janes as he prayed. When Janes prayed for the future of Japan and that these students would serve their country, tears would come to his eyes. Kozaki was deeply moved at the sight of this foreigner who had come from America shedding tears for the sake of the Japanese people.

The First Christians at Yogakko

The very first one to make his confession of faith was Tamenori Yamazaki. He was from Mizusawa in the Tohoku area, where the Yamazaki Memorial Hall has recently been built. There was a prefecture of Mizusawa then, and the governor was a Kumamoto man. He chose three exceptionally gifted young men and sent one to a medical college, one to the Naval Academy, and the third, Yamazaki, to the Kumamoto Yogakko. The one who went to medical school was Shimpei Goto and the one sent to the Naval Academy was Jitsu Saito, who later became prime minister and was assassinated in the *ni-niroku* incident. Yamazaki was a very gifted person. He was almost always at the top of his class at Kumamoto, and there is a story at Doshisha to the effect that he read every single book in the Doshisha library. One morning, as the Kumamoto students were washing up, Yamazaki was deep in his own thoughts, and suddenly, thinking out loud, he said, "*Yes, God is after all.*" He had not meant to say this out loud. It was probably something that he had thought of earlier that morning, or the day before, or even before that, and now it just happened to come out. Hiromichi, Kozaki overhearing, shouted at him in anger, "What was that you said, Yamazaki?" Yamazaki, frightened and confused, went back to his room. However, when Ebina heard Yamazaki's words, he knew that he too had the same thought. He couldn't say it; he couldn't tell it to anyone, but in his heart he had known '*Yes God is.*'. Motivated by Yamazaki's words, students gathered saying "I think so too", and they went out of the school gate, climbed Hanaoka mountain at the outskirts of the city, and there talked together.

At the close of the year, at the time of their winter vacation, they all went back to their homes. When they asked Janes what they should do during the holiday, he told them to read the Bible and pray. And when they returned from vacation, faith was burning so strongly within them that no one could quench it. On January 30th, thirty-five students climbed Mt. Hanaoka, and there made their vows of dedication to the Christian faith. They covenanted together with a written declaration of their dedication to the Christian faith. That declaration begins with these words. "In studying the faith of the West, we have been deeply enlightened and awakened." This declaration is preserved today in the Doshisha library. It goes on to say words to the effect that we must communicate this teaching to the Imperial Japanese nation, that the way from ignorance to truth might be opened for the people.

Conservative-reactionary forces were rather strong in Kumamoto and the fact that students at the Yogakko, which they had established in order to train future political leaders became Christians while studying there was a most serious matter, and various forms of persecution were applied. First of all, Sado Takazaki, representing the school administration, told Janes that he was to leave Kumamoto as soon as his term was over. Among his students, Tsuurin Kanamori was Takezaki's special favorite, and he was summoned to Takezaki's office, in an attempt to dissuade him from the course he had chosen. Kanamori asked his teacher if he had read the Bible, to which Takezaki retorted, "What,

read that pagan scripture?" Kanamori then reasoned, "But in your lectures you said that we ourselves must experience everything, that mere speculation or fancy is out. Then how can you know that what you have not read is heresy?" Kanamori's defiance made Takezaki terribly angry. "Get out, you idiot!" he yelled and ordered Kanamori confined to his quarters. His classmates were worried and wanted to do something to strengthen him. All of his books had been burned, although he did manage to hide an English copy of the Gospel of John in his clothing, which he read during his confinement. At night Ebina and some others went out and threw a stone through Kanamori's window into his room with a message attached. Kanamori was comforted as he read, "We're with you." (*Warerawa koko ni oru zo.*) In the margin of that Gospel of John, Danjo Ebina's name was written again and again, "Ebina, Ebina, Ebina. . .".

The one who suffered the worst experience was Tokio Yokoi. His father was the Shonan Yokoi who had been assassinated on the rumor that he advocated bringing Christianity into Japan. The rumor was false, and the progressive group (*jitsugakuha*) in Kumamoto made a great effort to have that error corrected. At long last, it was beginning to be understood that he was killed due to a misunderstanding, and at that very moment, his only son Tokio committed himself to the Christian faith. That was a severe shock to the Yokoi family, and Sado Takezaki's wife Junko, a sister of Tokio's Mother Tsuseko, told her to her very face that she should commit suicide. His mother Tsuseko could not bear this heavy burden, and she called Tokio one day and told him, "I have no face that I can turn to your father. I cannot go on living. I die." She had a dagger ready as she disclosed her decision to commit suicide. Tokio pleaded with her to wait one more day, and he sent a letter back to his friends in the dormitory *via* a servant named Juka. Juka arrived at the dormitory late at night, and Ebina went out to meet him, receiving the letter. There was a bright moon that night. The letter read "My cross is too heavy. Shall I bear it and cause my mother to die? Or shall I refuse it and be damned. I just don't know what to do." The following morning, Tokio's relatives gathered to discuss what to do about him. In the Yokoi family, there was a man named Korenobu Otaguro, and when he saw how everybody was weakened and depressed at the firmness of Tokio's faith and his mother's impending suicide, he proposed that faith was a matter of personal choice which they could do nothing to change, but that they should ask Tokio to promise not to become a minister in this heretical faith. His compromise proposal was accepted, and Tokio's mother did not commit suicide. Ten years later, Tokio Yokoi was doing evangelistic work in Imabari, and his mother received baptism there. His sister Miyako married his classmate Danjo Ebina, the wedding being held at Imabari. This is told in Roka Tokutomi's book, *Black Eyes and Brown Eyes*, (*Kuroi Me to Chairo no Me*).

In Conclusion :

The Christian Church in Japan is said to have three streams. One is the Sapporo Band which formed about Clark in Sapporo. They were disciples of Clark who left them the

slogan, "Boys be ambitious!" The group is represented by Kanzo Uchimura and developed through such men as Shosuke Sato and Inazo Nitobe. The Sapporo Band has made a great contribution to Japan as non-church Christianity. The second group developed among those who had studied at the Brown School in Yokohama, with men like Masahisa Uemura, Yoich Honda, and Kajinosuke Ibuka leading the way, this stream is spoken of as church-centered Christianity (*Kyokai shugi Kirisutokyo*). The other stream came to birth at the Kumamoto *Yogakko*. The name Kumamoto Band was given to them by missionaries who saw them going about the city of Kyoto as a group. They came to Kyoto from Kumamoto; there they deepened their zeal for evangelism; and from there they went out into all parts of Japan. In the 12th year of Meiji, among those who received their diplomas at Doshisha's first graduation ceremony were Danjo Ebina who went to President Niijima's home area of Annaka, Hiromichi Kozaki who went to Tokyo, Tsuurin Kanamori who went to Okayama, and Tokio Yokoi who went to Imabari in Shikoku. Tsuneteru Miyagawa and Tamenori Yamazaki remained at Doshisha. After three years Minagawa was chosen as pastor of Osaka Church. Unfortunately, Yamazaki became ill with tuberculosis, and death brought his work at Doshisha to an early end. These men labored in evangelism in all areas throughout Japan, building many churches and bringing forth many men to succeed them in their work. Furthermore, Danjo Ebina and Hiromichi Kozaki later became chancellors of Doshisha. In these many ways, the Kumamoto stream proved to be a real source of new strength for the Christian Church in Japan, contributing greatly to the formation of Japan in succeeding generations. Truly, the young men in the Kumamoto band had been an unruly lot. There were times when they brought grief to President Niijima, and times when they caused great arguments. They were the kind who leaped without looking, and it was Janes and Niijima who fostered their growth to maturity. Kumamoto had educated them with the aim that they would serve Japan through politics, and perhaps that goal was not reached. However, these men succeeded in building up the culture of Japan and in proclaiming the Christian message to the Japanese people. Almost none of them attained fame or wealth or social status. There were a few who went into business and were successful, and one who made a name as the president of the Chosen Bank. But men like Ebina and Miyagawa and Kozaki gave their lives in but one direction, that of proclaiming the way of Christ. What they have left behind is truly fragrant and sweet in the world of faith and in the world of education. They laid a foundation for the Christian Church in Japan. They also built the foundation for the Doshisha of today. In Doshisha today, their influence remains together with that of President Niijima, and I believe that within the spirit and the tradition of Doshisha, it is still being made known.

Here a keen scholar reviews the main emphasis of the leaders of the Kumamoto Band and the manner in which these were worked out in the development of the Kumiai Church in Japan. Independence is the keyword and one that still echoes in the pulpits of Japanese churches.

Seeking Freedom in Christ

YOZO YUASA

[*Seeking Freedom in Christ* is an article prepared for the *JCQ* by Yozo Yuasa from his *History of the Congregational Church in Japan*. Preparation of this history was begun in the summer of 1941, interrupted and inconvenienced by the outbreak of the Pacific War late that year. Despite these difficulties the work was completed during the trying years that followed. Mr. Yuasa gathered his information from the existing Congregational Churches at the time the *Kyodan* was formed; from annual reports of the church conventions; and, from the periodicals of the Congregational Church, *Shichiichi Zappo* and *Kirisutokyo Shim-bun*. Ed.]

The Theological Pendulum

From the earliest days of Protestant history in this country down to the days late in the 1880's, all Japanese Christians were very active and very friendly with each other, regardless of their denomination, and the Gospel was spreading very rapidly and widely. On the other hand they all, except a few theologically minded Japanese Christian leaders, seemed to be fast asleep in the cradle of orthodox creed and dogma as foreign missionaries had transmitted these to them. But in the 1890's they were all wide awake to their denominational differences and thrown into theological confusion through the arrival of Unitarian and other liberal missionaries from the United States and Germany. The destructive effect of new theology was most keenly felt in the Congregational Church and its most talented leaders like Messrs. Yokoi and Kanamori, who first opposed and then yielded to it, eventually leaving the Christian church and faith altogether. Concurrent with the trouble within, nationalistic reaction to the pro-Western trend of Japanese society at large arose and hindered the growth of Japanese Churches to a considerable extent throughout the next generation.

Out of this chaos of theological conflict, there emerged three distance theological positions led by their respective leaders:

- 1) Orthodox—Uemura, Sr., Takakura
- 2) Liberal—Ebina, J. Nakajima and others
- 3) Middle Way—Kozaki, Sr., Tominaga

At the turn of twentieth century nationwide Christian circles were stirred up by the Christological controversy between Mr. Uemura of Presbyterian Church and Mr. Ebina of Congregational Church, many siding with one or the other. But the whole trend of theological thinking in this country swung to the left, or liberal, and remained so until the end of first quarter of the twentieth century. During this period the head of the conservative party, Mr. Uemura, himself was ousted from Meiji Gakuin by orthodox foreign missionaries when

he recommended the *Outline of Theology* by Dr. Newton Clark in his Systematic Theology Class. He established his own theological seminary, *Tokyo Shingakusha* which many years afterward became the nucleus of the Tokyo Union Theological Seminary in Mitaka. At first Mr. Takakura, the greatest theologian of Protestant Scholastic type in this country was quite liberal in his theological view point, writing his thesis on Schleiermacher at his graduation from *Tokyo Shingakusha*. Then he moved to Ritschl and Troeltch in succession as he progressed in his study. It was only after he studied in Great Britain that he finally settled on an orthodox position through the influence of Forsyth and others, but quite independent of Karl Barth.

The balance or unbalance of theological position was upset and the pendulum swung from the left to the right or conservative extreme in the second quarter of the century and remains so up to this day. Allegedly liberal theologians were converted to and confessed neo-orthodoxy. The younger generation knows nothing but neo-orthodoxy except for a very superficial evaluation of liberalism and liberal theology.

The point I would stress is that orthodoxy or neo-orthodoxy are strong in negation and criticism in their attitude toward life, but nothing positive and constructive in life will emerge from it. If something affirmative comes from the orthodox group, it is not because but despite the fact that they are orthodox.

Characteristics of Congregationalism

Following is the translation of a part of my own introduction to my book. I summarize this here in order to show the characteristic trends of the Congregational Church that impressed me while compiling its history.

First: Freedom in Spirit

The foremost senior leader of the Japanese Congregational Church, *Jo Niijima* is said to have been born in the age which lacked freedom most as the one who aspired after freedom most. It was because he aspired after freedom that Mr. Niijima went abroad and studied Christianity, breaking the feudal law of his country at the risk of his very life. When he established Doshisha English School in Kyoto after 10 years' study abroad, Mr. Fujimaro Tanaka, Minister of Education, who met him while both were abroad, came to Kyoto for three days and two nights for the sole purpose of persuading him to occupy a central position of responsibility for school administration in the Japanese Government. Thanking Mr. Tanaka for the opportunity, Niijima refused to accept it saying, "I will contribute to the nation by making thousands of Niijimas rather than by myself alone." Mr. Tanaka, though he was a gentleman, left Kyoto indignantly, bidding "Goodbye, Mr. Niijima. You are the slave of Christ!" It was because he believed Japanese people could not be saved without education in the "freedom in Christ" that Mr. Niijima went ahead in spite of the difficulties of leading a Christian school, throwing away all the promise of honor and profit offered by the secular world. In the last few years of his life when talks on the

union of Presbyterian and Congregational Churches were going on, he was unable to stand at the front, being confined to his sick bed, but became the target of an attack from without because he personally expressed his disagreement to the union. He opposed the plan only because he saw something inimical to the freedom of individuals and to local churches in the draft of union plan. But Mr. Nijima's freedom and independence were of a thoroughly spiritual nature and he would extend his hand to anybody, foreign or Japanese, if their spirit was one and the same.

Second: Freedom in Finance

Mr. Paul Sawayama applied this spirit of freedom and independence to the financial side of the church. He was from the most prosperous clan of *Choshu*, the central power at the time of Meiji Restoration and after, and was different in this respect from most of the other Christian leaders who came from the Shogunate and semi-Shogunate clans on the defeated side. Like Mr. Nijima when he came back from the United States, he was requested to become a government official with a ¥150 monthly salary, but chose to become the pastor of Naniwa Church with a ¥6 monthly salary. It was mainly due to the advocacy of Mr. Sawayama that nine churches in the Kansai area established the Japan Christian Missionary Society in 1868 as a joint effort in evangelizing Japanese by Japanese themselves. Mr. Sawayama insisted that Japanese churches should *not* accept foreign financial aid for evangelism, education, publishing work, social work, *etc.* but only "spiritual aid" in the the Christian faith itself. It would, he said, be possible as well as profitable if Japanese Christians would keep the habit of tithing. Firmly standing upon this principle, he was engaged not only in the pastorate of Naniwa Church but also in the administration of Baika Girls' School which he helped found. The Japan Christian Missionary Society was continued after the Congregational Church was formally organized in 1886 and later became the missionary department of the denomination after its reorganization. Mr. Sawayama died in the prime of his life but his spirit of financial independence remained as one of the guiding principles of the Congregational Church long afterward. Those churches supported by the aid of foreign missionaries were permitted admittance to the Congregational Church only after they became self-supporting financially.

Third: Freedom in Thought

When Protestant churches had lost their "life" being scholastically hardened, the revival movement of Wesley and his followers broke through the barrier and found the way out in the 18th century. It was liberal theology that strived to explain living religious experience in terms of modern science. Theology of this type dislikes bondage to creed and dogma of the past and prizes the free experience above all else. Mr. Danjo Ebina, who was much younger than Messrs. Nijima and Sawayama built a liberal theology on the basis of his own religious experience within the Congregational Church. He became a Christian as a member of the Kumamoto Band, went to Annaka, Joshu, for evangelism while studying at

Doshisha, becoming pastor of Annaka Church after graduation. During his pastorate at Annaka the golden age of Joshu evangelism was experienced through his remarkable activity in a wide area in the prefecture. Nevertheless the spiritual struggle within himself was so great that he injured his health. At the bottom of his darkest and most miserable religious experience, he, after denying everything, could not deny himself as a son of God who could call to God "*Abba*, Father." On the basis of this discovery his theology, turning toward positive construction, was organized historically and socially in reference to various types of theology both ancient and modern. The Congregational Church had a confession drafted in 1882 by Mr. Kozaki who held to the middle way in his theology but this was disregarded by many as too mild. Rather the so-called Declaration of the Nara Convention of 1895 was a more typical confession of the Congregational Church. The content of this declaration was social and ethical rules of life drafted by Mr. Ebina.

Fourth: Freedom in Service

The primary characteristics of the Congregational Church in all aspects of religious life is that one should dare to be engaged in what he believes to be his life work without any recommendation or request by others, maintaining his direct relation with God however great the difficulties and hardships might be. So in evangelism, so in education, so in publishing work, and, so in every phase of church activity. For this reason the Congregational Church could pioneer and undertake great activity in every area of society. In evangelism it was the personal achievements of Messrs. Kanamori, Yokoi and Ebina that caused churches at Okayama, Imabaru and Annaka, respectively, to be the most flourishing ones in 1880's throughout all Japan. In education it is sad as much as heroic that Mr. Nijima of Doshisha and Mr. Sawayama of Baika fought *alone* and worked hard *alone* to premature deaths on the way to the accomplishment of their great visions. In publishing work the *Shichiichi Zappo* (weekly) published by Messrs. Murakami and Imamura in Kobe as early as 1876 was the first of Christian periodicals in this county. This journal was not only non-denominational but also included social, political and educational news and articles along with religious materials both foreign and domestic. The monthly magazine *Rikugo Zasshi* was first published in 1880 in Tokyo by Messrs. Kozaki, Uemura and Yuasa and designed to evangelize the Japanese intellectual circle which had been infected by Western materialism. Another weekly *Kirisutokyo Shimibun* was first published in Tokyo in 1893 by Mr. Kozaki and others. It was first a non-denominational organ but later became the organ of the Congregational Church as the *Kirisutokyo Sekai*. It is an indisputable historical fact that Keiseisha, the publishing firm started by Mr. Kozaki and others and continued by Mr. Fukunaga, published almost all important Christian books throughout the Meiji and Taisho eras.

In the field of social work, Mr. Juji Ishii's Okayama Orphanage and Mr. Kosuke Tomeoka's *Katei Gakko* (a reformatory for delinquent youth), were the product of the free and independent spirit of the Congregational Church which was early concerned with social problems. In the political field, Mr. Isoo Abe who succeeded Mr. Kanamori as the pastor of Okayama Church could not solve for himself the problem of miracles in the Bible even

with study in the United States, and went on to Germany for advance study in the Greek text of the New Testament. There he solved his problem by the two source theory of Synoptic Gospels (then up to date though now outdated by the four source theory of Streeter). He became the father of the social movement in Japan, giving up ministerial work when he was convinced that the message of Jesus' Gospel today is to rid society of poverty. From the orthodox point of view the course of Mr. Abe's life may be one of apostasy, deserting the evangelical front for political life. From a liberal point of view, however, Mr. Abe can be said to be an apostle most faithful to Christ and a "Pastor" extraordinary. In the business field too, Messrs. Zensuke Osawa, Eisuke Nakamura and Uhei Handa came under the influence of Mr. Nijima when they were young. Mr. Tomijiro Kobayashi, Sr., and Mr. Takemi Ishikawa of Shufunotomo Sha both belonged to the Hongo Church of Mr. Ebina, Mr. Kanzaburo Momotani is member of Tenman Church. Perhaps these were able to develop their gifts and talents fully in the business world because they had the spiritual background of the Congregational Church that inspires freedom and independence. Hangetsu Kichiro Yuasa received his doctor's degree majoring in Semitic languages at Yale in 1891 and introduced systematic, modern Bible study for the first time in Japan at Doshisha Theological Seminary. We cannot probably fully appreciate the journalistic or literary achievement of the Tokutomi brothers, Soho and Roka, apart from their contact with Christianity through the medium of the Congregational Church.

Let Freedom "Overflow"

It is the principle, spirit and characteristic of the Congregational Church to regard with high respect more than anything else, freedom given in Christ: first freedom in spirit, second freedom in finance, third freedom in thought, and last, freedom in service. According to the liberal interpretation of Bible and Christianity, Jesus and Paul were humanists in the true sense of the term in that they brought the world the freedom that can liberate human nature from the slavery of sin. It is happy to see that the United Church of Christ in Japan is moving today toward a more perfect ministry than any single denomination, being the union of various denominations. We cannot but hope that the spirit of the Congregational Church that seeks freedom in Christ will increasingly overflow in the United Church of Christ in Japan.

Here is the second installment of an outline of Japan's Protestant history, highlighting major events and significant personages of the past century. In the "correspondence" in this issue a suggestion is made relative to this feature to which JCQ invites your attention.

Japan's Protestant Century

II

The Early Meiji Period—1874-1886*

- 1874—First Japanese Christmas is celebrated. Jo Nijima returns from America to Japan. The first Bible translation committee is formed. Kobe, Osaka, Shiloh, Umemoto churches are organized. Rikkyo School begun. Denning goes to Hakodate. H. Yamamoto, N. Tamura, T. Matsuyama and N. Nakamura are baptized. Alsol, Ford, Palm and J. Batchelor come to Japan. Loomis writes *Songs for Teaching*, and Ballagh writes a catechism.
- 1875—Masayoshi Oshikawa preaches at Niigata. Rev. Paul Sawayama returns to Japan. Hoden, Sanda, Hirosaki, Azabu, and Shinko churches are organized. Doshisha English school, Kaigan Jogakko (Aoyama Gakuin), Kobe Girls' School, Heian Girls' School and Suruga Girls' School begun. M. Yamaga, K. Hoshino, S. Tsuda, Y. Hiraiwa and H. Uchida are baptized. W. Imbrie, A. Kidder, D. W. Learned and Whitney come to Japan.
- 1876—Students of *Yo-Gakko* in Kumamoto sign the prospectus of service at Mt. Hanaoka, Kumamoto. Dr. W. Clark teaches at Sapporo Agricultural College. Kumamoto *Yo-Gakko* is closed. Ueda, Nagoya, Ginza, Heian, Kyoto Daiichi, Kyobashi churches are organized. Hara Girls' School and Sakurai Girls' School begun. Tsuneteru Miyagawa, Tsurin Kanamori, Danjo Ebina, Tokio Yokoi, Hiromichi Kozaki, Shin Inagaki, Tetsuya Kawakatsu and Kaiseki Matsumura are baptized. Keinosuke Shinozaki dies. G. L. Amerman and Meacham come to Japan. Taneaki Hara publishes *Tataenta (Songs of Praise')*, and N. Brown writes *Uta to Fushi (Songs and Tunes)*.
- 1877—*Nihon Kirisuto Itchi Kyokai* (The United Church of Christ in Japan) is organized. Dr. Clark leaves for America. Ogawa, Okuno and Toda are ordained. Shinagawa, Tamon, Oomori, Asakusa and Kojimachi churches are organized. Doshisha Girls' School, Rikkyo Higher Girls' School, Union Theological Seminary and Holy Trinity Theological Seminary begun.

* The Meiji Era of Japanese history was from 1868 to 1912, the division here is for purposes of convenience, not historical accuracy.

Hatanoshin Yamaga, Toranosuke Yamada, Shosuke Sato, Seiken Oshima and Tora-jiro Watase are baptized.

Knox, Ing and Hail come to Japan.

Tamura and Miss McNeal write *A Visit of Happiness*, Verbeck writes *The View of Christian Testimony*. Davis writes *Brief History of Yaso Kokai (Church of Christ)*.

1878—J. Batchelor starts his evangelical work for the Ainu. The first all-Japan Believers' fellowship meeting is held.

Hongo, Kiriū, Sakura, Wado, Naniwa and Kofu churches are organized.

Baika Girls' School begun.

Inazo Niitobe, Kingo Miyabe, Kanzo Uchimura, Jiro Yuasa are baptized.

Rhees, Cary, Tyng and White come to Japan.

Warren writes *The Shinshin (True God) Hymn Book*, and Thompson writes *Book for Teaching*.

1879—Kumamoto Band graduated from Doshisha and start their "Mission" work.

Nihonbashi, Shitaya, Temma and Imaharu churches are organized.

Methodist Theological School and Kassui Girls' School begun.

Sennosuke Ogata, Junichiro Ueyama and Tsunenori Tokunaga are baptized.

McKim and Bennett come to Japan.

Masahisa Uemura writes *Seikei Shoyo*, and Davis writes *The Life of Jesus Christ*.

1880—A street evangelical meeting is held at Ueno. A translation of The New Testament is completed. The Third World Christian Fellowship is held.

Yanagawa, Akamagaseki, Sendai Baptist, Morioka, Hanamaki, Kagoshima churches and Tokyo YMCA are organized.

Seibi Gakuen begun.

Saburo Shimada and Kajiko Yajima are baptized, and Komei Awazu dies.

Woodmen and G. Draper come to Japan.

Rikugo Zasasshi is published.

1881—Christian Endeavor is organized.

Kanazawa, Tendo, Sendai and Shitaya Methodist churches are organized.

Chinzei Gakuin and Senshi School begun.

Tokiyuki Nagata, Tasuku Harada, Soroku Ebara, Kosuke Tomeoka and Chishi Murai were Baptized.

G. Allchin and Wyckoff come to Japan, and S. R. Brown dies.

Fukuin Shinpo is published.

Ibuka writes *Theology of New Testament*, and Hara writes *The Quick Understanding of Yasokyo*.

1882—Faulds establishes the Akasaka Hospital. Cock's Tokyo Lecture Meeting is started.

Yamaguchi, Daimachi Shimanouchi, Takahasu, Hachinohe churches and Osaka YMCA are organized.

Aoyama Gakuin and Ishi Girls' School begun.

Seijiro Niwa, Sakunoshin Motoda, N. Kishimoto and Isoo Abe are baptized.

Mrs. Goble dies.

Taneaki Hara writes *Hymn Book* and DeForest writes *The New Thought of The Ten Commandments*.

1883—The Third Christian Convention is held. The second Missionary Conference is held.

Revivals in various places. Martin Luther's 400th anniversary is celebrated.

Mishima, Honjo, Hiroshima and Hakodate churches are organized.

Matakichi Hoshino, Juji Ishii and Fuminosuke Fukunaga are baptized.

Clain and Garst come to Japan.

Ching writes *Selection of Episcopal Song*, Ibby writes *The First Tokyo Lecture*, and

Tokio Yokoi writes *A Plea for Yasokyo*.

1884—Revival at Doshisha. A big lecture meeting is held at the Shintomi Theater. Taneaki

Hara takes charge of teaching in a prison. The name of the Believers Fellowship Meeting is changed to *Fukuin Domei* (Evangelical Alliance). Jo Nijima announces the prospectus of Doshisha University.

Kanraku, Nagoya, Shiba churches and Yokohama YMCA are organized.

Toyo Eiwa Girls' School begun.

Seitaro Yoshida and Gien Kashiwagi are baptized.

Masahisa Uemura writes *Shinri Ippan*, Amerman and Ibuka write *Theism*, and Hepburn writes *Shushinron*.

1885—The Fourth Christian Convention is held. Translation of the Old Testament is started.

Kochi, Sapporo Independent, Ishimaki and Utsunomiya churches are organized.

Fukuoka Girls' School, Hokuriku Girls' School, Sendai Toka School and Meiji Girls' School begun.

Yasutaro Naide, Roka Tokutomi, Zenji Iwamoto, Kenkichi Kataoka, Chokukan Sakamoto and Hanpei Nagao are baptized.

W. Spinner comes to Japan.

Jogaku-zasshi (Girls' Literature Journal) is published.

Hangetsu Yuasa writes *Juni no Ishizuka*, Amerman writes *Church Policy*, and Davis writes *Comment of the Future Life*.

1886—The Japan Christian Women Temperance Union is organized.

The Congregational Church is organized.

Hongo, Maebashi and Yokosuka churches are organized.

Tohoku Gakuin, Tozan Gakuin, Hiroshima Girls' School and Miyagi Girls' School, Hirosaki Girls' School, Matsuyama Girls' School and Soshin Girls' School begun.

Maoharu Nagai, Takeshi Ugai, Kogoro Uzaki, Shimonome Kashiwai and Mizutaro Takagi are baptized.

Lambuth comes to Japan. Bishop Bickersteth comes to Japan.

Hiromichi Kozaki writes *Seikyo-shinron* (New Essay on Politics and Religions), Soichi Toyama writes *Relationship between Yasokyo and Social Improvement*. Yujiro Miyake writes *Short History of Christianity*.

Not all of our readers will agree with the evaluations and opinions of the writer of this article—but as the best known church historian in Japan, JCQ feels that the inclusion of his especially written article is both timely and justified. The Protestant Centennial is a time for such introspection.

The Historical Significance of Japanese Christianity: An Historical Background and Evaluation

KEN ISHIWARA*

The History of Christian evangelism in the nineteenth century is a most marvelous record in scheme, system, method and results. This part of history has left valuable footsteps in the sands of time which will not be forgotten throughout eternity. This was the corner stone upon which a great spiritual movement was erected. Among the bright spots of this period is the evangelical mission work of Protestant Christianity in East Asia. Evangelical mission work is very precious because it is a "Spiritual offering" to God.

Those who dedicate their lives to evangelism in East Asia always face at first the problems of studying the history of society and culture in the East, which is much older than Christianity itself. Unless the missionary has a special sense of responsibility and is endowed with keen intellectual ability and equipped with virtue and faith it is difficult to know, to convince or to christianize the people to whom he witnesses. Yet, when we study the history in East Asia we find distinguished missionaries who did a great work through sacrificial lives. We must recognize the mysterious guidance of God who used these missionaries to save people in the midst of many difficult problems. The unique significance and problem of evangelical mission work in the East is connected with the fact that there is already a very old and stable culture in the society and that the long history of the people has produced unique thought, culture, and ideals which are interwoven into society itself.

To evangelize such people through missionary work from another culture is a very difficult thing. The task is not only to teach the truth to individual men and to lead them to new faith but also to compete with the intellectual system and nationalistic spirit which governs the entire nation. To overcome this difficulty and reconstruct society, that is, to bring into being a Christian nation, is essentially the task of building of a whole nation. This work cannot be limited to missionaries, nor pastors and teachers. It is a work for reformers who will encourage the national spirit. If this kind of *inner* campaign cannot succeed it may be impossible to make the whole nation change its spiritual life. When this is accomplished it will be the first example of converting a whole nation from paganism to Christianity.

* Translated by Rev. Nobuo Tokita and revised by the author.

Of the nineteenth century's history of evangelism in the East, that of China and Japan have special meaning and the organization of churches and the construction of theology have a close relation to the work. I should like to briefly look back into this history.

The Beginnings of Mission Work in the East

The Christian history of India is very long. We need not mention the Nestorian denomination and Mar Thoma Church, nor even Bartholomew Ziegenbalg and Heinrich Plütschau a disciple of A. H. Francke of the Pietist denomination in Germany who started mission work in Tranquebar, Dutch territory. William Carey an English Baptist began mission work in Serampore. Since then 170 years have passed. In 1829 Alexander Duff began educational work, a new type of work by missionaries. With this mission history entered its second stage. About that time America, Germany Switzerland and the Netherlands began sending out missionaries. In 1858 when the East India Company was dissolved and India was put under direct control of the British Crown, mission work became stronger and made great progress. Here it entered into a third stage of its history.

1858 was also an epoch making year in Chinese mission history. The history itself is older. Adoniram Judson, a missionary of the American Baptist Mission, went to Burma in 1813 and after a long experience of hardships he established a foundation for mission work in that country. Ceylon evangelical work was eminently successful. However it was, difficult to make contacts with Chinese people since China was closed to foreigners. Mr. R. Morrison of the London Missionary Society came to Canton in 1807 and was able to get one room in an American company. But he only studied language and translated the Bible. He could not do any direct evangelistic work. W. C. Milne was advised by Morrison to go to Malacca and he opened the Anglo Chinese College there. He conducted educational work for selected Chinese young people and also undertook research and printing, thus contributing to the future developments. Malacca became the "missionary base" for Chinese work in East South Asia. From here other missionary points were opened. C. F. A. Gützlaff used a very small sailboat and from Bangkok sailed along the coast of China but could not come to Japan.

From thence China was included in the evangelical program for the Far East. The long planned mission to the Chinese people started from South East Asia and went into Hong Kong and five other ports of China opened by the Nanking Foreign Treaty made in 1842. In 1858 by the Tientsin and Peking treaty foreigners were permitted to travel inland in China. After that the whole country of China was included in the mission program. Hudson Taylor organized the China Inland Mission and did a wonderful piece of modern mission work. From then, for forty years, until 1895 (the end of Sino-Japanese War) mission work made great progress. It is recorded that the number of missionaries increased from 80 to 1300, and communicants from 400 to 55,000. Although later an extreme anti-foreign movement (the Boxers) was started by nationalistic leaders, the growth of the Church was not hindered. In 1911 the "three democratic principles of the Chinese people" proclaimed by Sun Yat Sen stimulated a revolution of the common people, but still Christianity was accepted and

prospered.

Mission Work in Japan

In India after 1858, education was promoted by the new government, Christian evangelism was protected, Churches were built, and social welfare was improved. In China the government was forced to open its door to the Western powers by two oppressive foreign treaties, and again Christian evangelism was protected. After 1860 for thirty years Christianity made great progress in both India and China. Excellent missionaries helped and progress Christian influence was very strong in Society.

In South-Eastern Asia Burma was always in turmoil and Siam adopted a little of the Western culture in its palace and in higher circles, but ordinary people held their strong belief in Buddhism making it very difficult for Christianity to influence them. French Indo-China and the Spanish Philippine Islands were both under Catholic control. In the Islands of the East Indies, although some evangelical work was done, the natives were very poor and Christian leadership was lacking. Generally speaking, at that time the Western powers oppressed the East through government regulations. They imported Western culture but at the same time these Western powers stimulated the movement toward freedom and independence for each Nation. Each nation had difficulties in making its government stable. The more the people were educated and the better economic conditions became the more revolutions developed in each country. Japan, in contrast, became Westernized in culture and comparatively stable and Christianity could make exceptional progress in this period. Consider what had happen.

Japan is separated not only geographically but in culture and it is difficult to come to Japan by small boats so that under the Tokugawa policy Japan enjoyed a solitary life without contact with other nations. Japan had no opportunity for relations with other countries and no experience of peaceful fellowship. Everybody in Japan was educated to compete with their fellow men. To live each person must be content to be alone. So the closing of the door of the nation went to the extreme here in Japan. All Catholic mission work in the sixteenth and seventeenth centuries, known as *Kurishichan*, was considered to be the dangerous action of an enemy to capture the country by deceit. Such prejudice became deeply rooted in the minds of the Japanese. Even under the Meiji government persecution of Christians was frequent. In 1858 the Shimoda Foreign Treaty was also thought to be fostered by the American Government for reasons of oppression. Many Japanese people misunderstood the situation. The American missionaries who came to Japan in 1859 and after were not welcomed as friends of Japan so it was almost hopeless establish a Christian church in Japan. After thirteen years of hard work only a small number of Japanese had been baptized and a primitive Japanese church was organized. Finally, in 1873 the bulletin boards declaring that Christianity was strictly prohibited were taken down and Christian faith was allowed by a silent kind of recognition.

The new government of Meiji era tried to import Western culture and decided to have compulsory education, thus changing the customs of society at large. Revolutionary change in the economic system and improvement in foreign treaties were gradually accom-

plished. Little by little Christianity was accepted. Missionaries came from many different denominations and undertook evangelism, supporting churches, girls' education, training women workers, beginning literature evangelism and medical and social work. Because these things were associated with Western civilization ordinary people in society were willing to accept them. Along with these things Christianity was also accepted. From about 1877 Christianity entered a period of progress finding leaders among the intellectual people and the *samurai* who were of the Tokugawa Clan, and not popular in the Meiji government.

In those days Christianity did not reach all classes of society! Christian evangelism stations were built only in the large cities and those in small villages or towns disappeared in a few years. The spiritual influence had not gone deep enough. The Japanese preachers and ministers emphasized the ethical teaching of Christianity or the social activity of the religion but was difficult for them to understand the real meaning of evangelism. They only accepted the new interpretation of the universe. They were willing to accept the evolutionary idea of nature. So in their preaching there was usually an "apologetic" for Christian doctrine. Masahisa Uemura's book called *Shinri Ippan (Truth in General)* and Hiromichi Kozaki's book called *Seikyo Shinryo (New Ideas of Government and Education)*, published about the end of 1887, are examples of publications of this period level was far beyond that of intellectual people in those days. The translation of foreign books in literature and religion gradually took place. Some of them were not Christian literature but because they came out of Western culture they made a deep impression upon the young generation.

In this age of "dawn", Christian thinking and faith was naturally not deep yet it exercised an influence on ordinary culture; but in the latter part of the Meiji era, when the reactionary movement began and conservative thinkers tried to start the nationalistic movement, some of the Christian Church were the leaders of the liberal movement. Some of them became influential social workers; others became active in literary circles. They overcame the romanticism or naturalism of the age and created a fresh atmosphere of individual consciousness and of search for truth.

Characteristics of the Protestant Church

After the Sino-Japanese war, when the reactionary movement of the conservatives was active Christianity appeared to be suppressed and it was very difficult to keep its witness alive in the Taisho era (1912-26) and just after the first World War Japan became prosperous and took an interest in international affairs and thinking. With this the Christian church was increasingly recognized and enjoyed a gradual growth. At the beginning of the twentieth century the membership of the Christian churches was about 40,000 but after the war it doubled and by the end of the Taisho era it reached 170,000. Education also made great progress. Social welfare work became popular. The intellectual progress of the Christian Church was marvelous and Christian literature deeply impressed society in general. Toyohiko Kagawa's writings is, perhaps, the best example. Theological studies and deep

theological thinking also started about this period.

Prosperity of national life, however, gave the people self-respect and then extreme nationalism emerged. On the other hand, some people, encouraged by the revolution in Soviet Russia came to admire Communism. Eventually they decided to put it into action. These two extreme groups struggled against each other. Between these two groups the Christians stood, with no policy of action and criticised by both. When the whole nation was in the turmoil of war Christians could not take a strong unified position and the church had no power to exert in society.

During the Taisho and Showa eras Christian Churches had one objective, to make church organization stronger and to cooperate to produce a better organized church. This was not successful because of various circumstances and limitations, until the time of the Second World War, although the first Church in Japan had been conscious of the idea of unity.

The first church in Yokohama, founded in 1872, named itself *Nihon Kirisuto Kokai* meaning "general church of Christ in Japan," and corresponds with the non-denominational principle of the London Missionary Society. But Jo Nijima came back from America as a missionary of the American Board of Commissioners. He founded Doshisha in Kyoto and also started the Congregational Church in Japan. In Tokyo a Presbyterian church declared itself independent and other churches also became independent getting the support of missionaries from various denominations. Thus denominational competition began. In 1876 missionaries of the American Presbyterian Church, Dutch Reformed Church, and Scotch Presbyterian Church united in organizing the Japan United Church of Christ (*Nihon Itchi Kyokai*). This church tried to unite with the Congregational Church in 1890 but, while nearly successful eventually failed. After that the problem of the union of churches was laid on the table. However, the desire to be united was not forgotten and numerous attempts were made to effect united churches of humble scale among those which had the same creed or confession, or among those which were similar in their tradition and history. Thus in 1887 *Nihon Seiko Kai* (The Japan Episcopal Church) was organized. In 1907 the Japan Methodist Church was organized and in 1918 the Japan Baptist Convention. These are examples of united churches of the same same tradition. In 1911 all the Protestant denominations had a conference. In 1923 the Federation of Christian Churches was organized. In 1937, at the time of the war between China and Japan, oppression of the Churches was very severe and the necessity of increased cooperation was felt. Just at that time the government wanted to unify national opinion and a law to control religious bodies was passed by the Diet. The government required the churches to organize into a united church, so in 1941 all the Protestant churches including more than thirty denominations were united, forming the *Nippon Kirisuto Kyodan*. Thus, this *Kyodan* and the Roman Catholic Church and the Greek Catholic Church were the only three Christian denominations in all of Japan. However, this United Church was a product not free from outside pressure.

So, after the war when freedom of faith was regained and the law controlling religious bodies was abolished, some churches left the *Kyodan*, reorganizing their own former denominations. Other new denominations came from America and other countries after the war

beginning new work and now we have almost 100 denominations in Japan. On the other hand, In 1948 a new *NCC* was organized to allow the cooperation of all Protestant churches and to function as the representative of all them. But this organization cannot be said to be a strong organization united Protestant churches and institutions and to function as the representative of all them. Naturally this *NCC* cannot be said to be a strong Systematized organization uniting Protestant churches. It is only a convenient means to make contact with others, that is, a liason agency.

Significance of Japanese Protestant Christianity

We don't wonder that Protestant churches have no unity. It is the weakness of Protestant churches all over the world that they do not unite. We must recognize that each Protestant church in Japan had its origin in the denominational system of Protestantism.

The problem of denominations is not unique in Japan. It is common among Protestants of all nations. We have much hope in the ecumenical movement which is working toward a great "cause" in the future. For the churches in Japan the essential matter is that we have a short church history. We may have prejudices and imperfect understanding of theological problems and of the practical Christian life. There may be some bias in our Christian thinking. When I say the history is short I mean not only that our experience is short but that we have no deep Christian experience. Even though we speak of one hundred years of Christian history the real life of the Christianity in Japan is much weaker than we can calculate by the number of years during which the Gospel was proclaimed. The reason is that we have come to our understanding of the Christian faith primarily through the study of the Bible. Our understanding is not based on a real personal experience of faith and we do not come to have sufficient conviction. We Japanese Christians were not brought up in a church community. We do not have the basic example of our fathers to follow. We have nothing to substitute for this in Christian experience. The Church without historical experience is apt to be nominal. There may be earnest individual Christians but we cannot constitute a powerful church that can influence society. We must deepen the faith of each individual Christian through his own intellectual development, and with Bible study we can fill the lack of Christian experience in our churches. At the same time some people withdraw into their own inner-life and have fellowship with God in solitude. This type of person may become earnest in mysticism but he cannot be influentially active in practical life. In short his faith will become very subjective and while he may interpret the Bible according to his own intelligent and deep understanding, in his practical daily life in society he finds it difficult to be Christian. Unfortunately these Christians despise the historical churches and they do not respect the meaning of the traditions of Christian countries.

We can recognize this characteristic of the Christian Church in Japan almost from the beginning of Christian Missions, but I think it belongs to the spirit of Protestantism which started in the reaction to the legalism, formalism and sacramentalism of the Catholic church, and emphasized the deep inwardness of religion. Protestant churches in Japan are only

following the example of those in Europe and America. They only accepted the teachings, these produced. Herein is the weakness and shallowness of the religious life of Japanese Christians. The solution to this problem is not easy. Probably the Japanese Protestant Christians must take up this problem to it solve through Christian experience and understanding.

When we think of the problems we notice that Roman Catholic Christians have utterly different attitudes. For them the Church is the highest authority and at its head it has a Bishop who has power to control the whole church life. Over the bishops stands the Pope in Rome as the vicar of Christ. In Japan the Archbishop in Tokyo is responsible for the Japanese Church. Under him there are six dioceses and several vicars apostolic and orders and congregations. There are no difficulties like we Protestants have. When they use the Bible they recognize the primacy of the Church so they can find no contradiction between ecclesiastical life and the Bible's teaching. Such a church life enable Catholics to live without any doubting or questioning. How to deal with modern culture, or how to stand against social movements or labor problems, are all principally decided by the decree of the Pope (*Bulla, Encyclica*). The fundamental attitude of the Church is decided by the Pope and even though there may be some difficult problems they pose no difficulty to the local church or its members. Of course if you think that the Catholic Church itself is a problem, that it is another story!

I should like to call attention to the present situation of the Catholic Church in Japan. It had already begun to make some progress before the war but since the war it has made marvelous progress and now it is surpassing the Protestant churches. We must notice especially the laymen's movement which started in Europe many years ago, the so-called Catholic Action. This is very popular in Japan now. A large number of laymen are willing to support the Church's workers and they are very active in promoting the movement in the Church. In the Catholic Church this movement is not understood as *Lacism*. The Catholic church emphasizes the principle of *Hierarchy* (announced in *Quas primas* in 1952). That means that while only the ordained ministers have authority, at the same time, all laymen are maneuvered in the Catholic campaign. This movement reminds us of the Third Order in the middle ages. They of course put much emphasis on fidelity to the authority of the Church. Catholics also are doing their best to control and utilize education, literature, art, radio and all other aspect of modern life. They don't forget the difference between the priest and laymen, and yet they are willing to work together. This movement is only one example of the aggressive Catholic movement. We can expect great improvement in the Catholic Church because of this new movement based on their tradition and their fundamental respect for the Church. I think this corresponds to the ecumenical movement of the Protestant Church which holds great promise for the future. Both the Protestant and Catholic Churches must recognize the present condition of Japanese society and we must make our churches grow in the Japanese soil. For the Protestant Church we stand now at the beginning of the second century of proclaiming the Gospel and for the Catholic Church this is the second century of its restoration of the Church. I pray that the blessing of God will be upon both churches.

Here is a provocative article that should be of interest to more than Baptists—especially those who know little about Baptists. The issue here discussed has been recently raised within Baptist circles in Japan and is, therefore, in face of the Protestant Centennial, more than a mere academic concern.

Are Baptists Protestants?

F. CALVIN PARKER

“Baptists Are Not Protestants”—so reads one of the paragraph headings in *Our Baptist Heritage*,¹ by J. Clyde Turner. Says the author: “The Protestant denominations are those whose founders protested against the sins and abuses of the Roman Catholic Church and finally severed their relations with that church . . . Baptists did not come out of the Catholic Church; hence, in the strictest sense, they are not to be classed as one of the Protestant denominations.”²

The publication of this book in Japanese translation³ has evidently served to strengthen this type of thinking among Baptists in Japan. Since it is in conflict with the commonly accepted meaning of the term Protestant, a great deal of confusion has arisen. Furthermore, the simultaneous observance of the centennial of Protestantism and the seventieth anniversary of Southern Baptist work in Japan has brought into sharp focus the problem of how Baptists are related to other denominations. “Are Baptists Protestants?” is the crux of the issue.

There are three possible answers to this question: (1) No; (2) Yes and No; and (3) Yes. The fact that all three are voiced by Baptists themselves indicates that they are divided into three schools of thought on the issue. Writing from the point of view of my personal convictions as a Southern Baptist, I wish to discuss these schools one by one.

I. The “No” School

According to this school of thought, Baptists are not Protestants in any sense, for Protestant churches are man-made institutions dating from recent centuries. Baptists can trace their history without a break all the way back to Christ. Their churches alone are divine in origin, and the idea of a universal, spiritual church composed of all believers is unscriptural. The Baptist church is the true church.

This type of thinking, as shocking as it may sound to some readers, is widely influential in the Southern Baptist Convention. The writer himself once believed it to be true. It is advocated in full by a church member's handbook⁴ currently advertised by Baptist Book

1. Nashville, The Sunday School Board of the Southern Baptist Convention, 1945.

2. Pp. 17-18.

3. *Baputesuto no Shigyo*, Tokyo, The Jordan Press, 1950.

4. Joe T. Odle, *Church Member's Handbook*, Nashville, Broadman Press, no date. See chapters IV and VI.

Stores as a "booklet discussing things which Baptists as church members should know." What church members really need to know is that this school of thought represents a serious departure from the historic Baptist faith. It is identical with the nineteenth century innovation known as Landmarkism.

The founder of the movement, J. R. Graves (1893), was a gifted preacher and writer. Had he been a less able man, his extreme views could hardly have found such wide acceptance in the South. He gave the movement its name by setting forth his views on the church in ten points called "landmarks." By misinterpreting the New Testament passages which teach the doctrine of the Universal Church, he in effect repudiated all the historic Baptist Confessions before 1833. The most important of these, the London Confession of 1677 and the Philadelphia Confession of 1742, define the Church as "the whole number of the elect" in Christ. Early Baptists in England and America were unanimous in their belief that the body of Christ is a universal, spiritual Church.

The New Hampshire Confession of 1833 opened the door for Landmarkism. Although reference was made to "the Church" in the preface, only the local church was treated in the body of the Confession. The Universal Church was by no means denied; it simply was not defined. But this significant omission in the very Confession later adopted by the Southern Baptist Convention served the cause of Landmarkism and contributed to the widespread belief that the term church should be restricted to local congregations (unless used in an institutional sense).

Another grave fallacy in the "No" school of thought lies in its distortion of church history. With no place in its scheme for the Church composed of all believers in Christ, Landmarkism espoused the doctrine of Baptist succession, *i.e.*, the unbroken continuity of New Testament churches. To substantiate this claim, every splinter group in church history that bore resemblance to Baptists was adopted into the Baptist family, and the gaps yet remaining were filled in by faith and imagination. Paulicians, Montanists, Novationists, Donatists, Albigenses, Waldenses, and Anabaptists were all made to be Baptist progenitors.

To say that these sects are Baptists called by another name is to stretch the term beyond all reasonable limits. The Paulicians, whether named after the apostle Paul or the Adoptionist, Unitarian Paul of Samosata, rejected not only certain Catholic practices but also much of the Bible. The Montanists were characterized by ecstatic prophecy and extreme asceticism. The Novationists and Donatists were schismatic groups who held to baptismal regeneration more rigidly than the Catholic church itself. The Albigenses were ascetic to the point of practicing suicide, and their theology was dualistic. The Waldenses, who came out of the Catholic church in protest against a papal ban on lay preaching, believed in the seven sacraments and other Roman doctrine.

Anabaptists bear a closer resemblance to Baptists than do the aforementioned sects, but the gap cannot be closed by simply dropping the prefix *Ana-*. Although the ideological and spiritual relationship cannot be denied, there is no evidence of any organic connection between the two groups. Early English Baptists pointedly denied that they were Anabaptists. The Hutterites and the Mennonites, not the Baptists, have the strongest claim to succession

from the Anabaptists. Furthermore, if Baptists are traced back through the Anabaptists, the road leads not to Jerusalem but to Rome, for the leaders of that movement came directly out of the Catholic Church.

A modification of the succession theory says that Baptist churches have existed continuously, although their history cannot be traced. This is illustrated by the story of a horse entering a stream at one point and emerging farther downstream. The horse is identified by its markings and characteristics, even though its trail is hidden. Likewise, the identification of lately-emerged Baptist churches with the original New Testament churches proves that they are one and the same.

A fellow student in my seminary church history class asked the professor how the idea of historical succession could maintain such wide favor in spite of the fact that every Southern Baptist seminary was repudiating it. The professor laughingly replied, "You preachers go out believing what you did before you came here. You don't listen to what we teach you." Numerous articles published by Southern Baptist historians in recent years show clearly that these scholars do not in fact regard Landmarkism as a joking matter.

This extremist school of thought opens the way for all sorts of absurdities. A preacher friend who had been influenced by both Landmarkism and Premillennialism once told me that at the second coming of Christ, the Baptists (the true church) would be raptured, and the Protestants (saved but not in the church) would go through the Great Tribulation. The kind of thinking that utterly divorces Baptists and Protestants is based on a faulty view of both Scripture and history, and there is evidence that its influence, though considerable, is rapidly waning.

II. The "Yes and no" School

This moderate, idealistic school of thought embraces a large number of well-informed Baptists. The author quoted at the beginning of this article, Dr. Turner, apparently belongs to this category. He says that Baptists are not Protestants, then qualifies his statement with the phrase, "in the strictest sense."

On the one hand, Baptists are regarded as Protestants in the sense that they are not Catholics. They have much in common with Protestants, both theologically and historically. But this "yes" answer is more of a concession to popular usage than a positive assertion based on conviction.

On the other hand, Baptists are not Protestants in the sense that they did not come out of the Catholic Church. This statement sounds like a hangover from Landmarkism, for, apart from the theory of Baptist succession, it is vague if not meaningless. History shows that the Baptist denomination grew out of the Puritan-Separatist movement in England, and even when linked with the Anabaptists, ultimately came out of the Roman Church.

As a matter of fact, this school does teach a kind of spiritual succession. Baptist principles and practices have lived through the centuries even if Baptist congregations have not. Whenever Christians have taken the New Testament seriously, they have become to some extent Baptists. Baptists are a Bible made people; they came not from the Catholic Church

but from the New Testament. One might reply that neither did Protestantism in general come from the Catholic Church. Luther derived his doctrine of justification by faith alone directly from the pages of Scripture.

The strongest argument that Baptists are not Protestants seems to lie in the distinctive nature of the Anabaptist view of the church. The Anabaptists sought to restore the pure, New Testament church, which had been lost; Luther, Zwingli, and others were concerned with purifying the existing church. The Protestant Reformers went only half way. While casting off a great many evils of the apostate church, they held on to others, *e.g.*, infant baptism. The Anabaptist Restorers went all the way, recovering believer's baptism and other essentials. Refusing to compromise with error, they suffered severe persecution at the hands of the Protestants, as did their Baptist descendents in England and colonial America.

This is a plausible argument, and no one who reads Anabaptist history with an open mind can help but sense something deep and distinctive. This writer wholeheartedly believes that Baptists ought to preserve their peculiar heritage, but he contends that it is neither necessary nor proper to repudiate historic Protestant ties. Anabaptism was the left wing of the Reformation movement, which is not to deny possible spiritual connections with earlier splinter groups. It embraced some rather extreme heresies, and even the most orthodox groups held to some important doctrines which Baptists now reject. Regardless of these differences, both Anabaptists and Baptists are rightly viewed as Protestants.

III. The "Yes" School

This school of thought fully recognizes the common heritage Baptists share with other Protestants. It sees realistically that tradition and expediency, not Scripture alone, condition Baptist life, and that the difference from other denominations is one of degree rather than kind. It accepts the term Protestant in the historical sense in which it has come down to us. One late Southern Baptist scholar, when asked if Baptists were Protestants, replied, "I see no reason to change the dictionary."

According to the dictionary (and church history), the original Protestants are those German princes who protested to the Diet of Speyer (Spire) in 1529 its decision to uphold an edict against the Reformation. Using the term in its strictest sense, therefore, all Protestants are dead.

But the term did not die. It came to be applied to all Lutherans and Anglicans, and eventually to Puritans, Presbyterians, and other dissenters. Here Baptists joined the Protestant parade. As an abundant literature clearly shows, both General and Particular Baptists repeatedly identified themselves as Protestants. While maintaining their denominational loyalty and rejecting church union, they nevertheless promoted the "Protestant religion" as their common faith with other evangelicals.

In our day the term Protestant is used in the broad sense to refer to any Christian not of the Roman Catholic or Eastern Church. In a narrower sense, it does not include High-Church Anglicans who emphasize their ties with historic Catholicism. Nor does it include various groups, such as Mormonism and Christian Science, which fall outside the

main stream of Christianity.

Baptists are a vital part of the Protestant community. They fulfil their heritage best, not by denying this relationship, but by setting the pace for other denominations to follow in adhering to New Testament principles. *Baptists in Japan can and should enter wholeheartedly into the Centennial celebration.* For—I am convinced—Baptists are Protestants *plus!*

Buddha and Hotoke

The word *Buddha* is a title in Sanskrit, an ancient language of India which is derived from the verb *budh*, meaning to awaken, know, know, perceive." After Gautama (*skt*) or Gotama (*pail*) had his "awakening" under the *Bo* tree and began to teach the people, he was called by his followers *Buddha*, that is, "The Enlightened One." *Buddha* in Japanese is written with two ideographs pronounced *Butsu*(仏) and *da*(陀). The ideographs were adopted because of their pronunciation and not because of their meaning. *Butsuda* is thus the Japanese equivalent for the Sanskrit term *Buddha*.

The Japanese also use the word *Hotoke*, in reference to *Buddha*. How this arose is uncertain. The best explanation is that in the sixth century, when Buddhism was first introduced into Japan, the Japanese having no knowledge of the Sanskrit language adopted a term, which was based on the pronunciation introduced by Koreans, who had learned it from the Chinese, who in turn had learned it from Buddhist missionaries from India.

Apparently, the Chinese, not having either an alphabet or syllabary, selected ideographs, that were as near as possible in pronunciation to the sound in the word *Buddha* as spoken by the early Indian missionaries. This arbitrary way of writing the word had nothing to do with the meaning of the ideographs, which became mere phonograms. Thus, in the early days a pronunciation something like *fotoka* seems to have emerged, which was written 浮屠家. By the time these had passed through Korea and were introduced into Japan, a pronunciation resembling *hotoke* had developed. However, the Chinese ideographs were later discarded and today the word *hotoke* is written 仏陀, the same as *Butsuda*, with the *kana* syllabary ほとけ (*Ho-to-ke*) alongside.

There is another explanation to the effect that *hotoke* comes from the verb *hotoku*, meaning "to release," but most scholars regard this a brilliant piece of popular exegesis rather than a scholarly etymological explanation.

William P. Woodard

This is the second part of an article designed to present a interpretative background of Japanese thought and history against which the progress of the Protestant movement can be evaluated. This period by period resume, JCQ feels, will help its readers appreciate the problems of Christian evangelization.

Understanding Japan and the Japanese

II.

A Brief Survey of Japan's History

KAZUTAKA WATANABE

The fundamental characteristic of the Japanese people and the social, political structure of Japan is 'feudalism' (though it must be distinguished from that of Europe). The two main pillars of this Japanese feudalism are Buddhism and Confucianism. Feudalism is, and will be for a long time to come, the main current of thinking and action among Japanese in the very modern structure of society. Consequently, it is more than important to know something about Buddhism and Confucianism.

Having endeavored to interpret the unique pattern of Japanese thinking created by feudalism and its "pillars," Buddhism and Confucianism,* it is time to turn to the more specific and tangible facts of Japanese history.

Although writing came into existence as late as 425 A. D., Japanese history goes back to 300 B. C., which was a period when the people were hunting and fishing, moving around somewhat like nomads. More fishing was done than hunting, consequently people had more or less stationary places to live. There are countless numbers of primitive graves and shell mounds around which we find remains of living quarters, kitchen utensils, weapons and agricultural instruments.

1st Period: From 1 A. D. to 645 A. D. was the period of the theocratic Imperial reign. The Tenno family, as the largest and strongest among different *Ujis*, or blood-relation groups, began to rule the country directly and indirectly, and became the head of all *Ujis*. This Tenno *Uji* became the nucleus of the present Imperial family. During this period agriculture and business developed, population increased, and Japan became a very lively country. Confucianism came to Japan with Chinese writing in 425, and Buddhism was introduced in 538. Many Chinese and Koreans with technical skills and academic training came to live in Japan. With three different cultures struggling to adapt themselves to the new environment vigorously and speedily, Japan became a new country.

2nd Period: From 645 A. D. to 1051 A. D. was the period of Imperial glories, with highest development of architecture (the immense Buddha in Nara, in 752 A. D.,; Horyuji,

* See January 1959 Issue, pp. 54 ff.

the oldest wooden building in the world, in 607 A. D.), literature (*Kojiki* in 712 A. D.; *Tales of Genji*, written by a court-lady in 1010 A. D., etc.), philosophy (Japan developed much deeper philosophy of Buddhism than that of China), and legislation (Great Laws of Taiho in 701 A. D., etc.). Kyoto and Nara are full of the remains of this marvelous civilization and culture.

3rd Period: In 1051 A. D., however, *samurai* (or soldiers) revolted against the Imperial reign. The Imperial courts and the nobles had been so luxurious and wasteful that people became disgusted with the aristocrats of Kyoto. They lived in the "pond of wine, and in the forest of women's flesh." *Samurai* who had been no more than body-guards of the nobles became more and more influential as they had physical power and organization. They became more independent and ceased to obey Imperial orders. The first war was started in 1051 A. D. and then wars small and large took place all over Japan, and the people became destitute. Cities and villages were burnt to ashes, and farms were torn up by the hooves of military horses. The Holy City of Kyoto was burnt many times, and many precious treasures of old Japan were destroyed. But this revolution of *samurai* brought about Japan's renaissance. The reason is that the *samurai*, who were totally ignorant and primitive, rushed into gorgeous palaces of high taste and culture and were deeply impressed with a refinement and culture which they had never seen. After their victories, *samurai*, like all 'newly rich,' tried to take in as much as possible of the higher and better culture of the former ruling class. They took pains to show that they, too, were cultured people worthy of recognition and respect. The Imperial culture became the people's culture after 1051 A. D.

4th Period: In 1191 A. D. all these revolting *samurai* were united under the leadership of the Kamakura government which laid the foundation of feudalism in Japan and which lasted over 600 years. It developed into one of the purest forms of feudalistic society in the world. The Kamakura government could not last long as national stabilization was yet far from a reality. 1191 to 1603 was the period of 'decentralized feudalism.' The Hojos, Ouchis, Odas, Toyotomis and many other war lords fought against one other. This period was in a way a 'dark age' of wars, but it was in this period of chaos that the Japanese nation as a people developed a unique culture of their own. It was a beautiful blending of Japanese culture with Chinese culture, aristocratic culture with that of the people, culture based on Buddhism and Confucianism and yet retaining all that had been Japanese, melting and absorbing all foreign elements until they became no longer foreign. (Christianity was even allowed to be preached between 1549 and 1612.) Toyotomi Hideyoshi finally unified Japan into one solid government in Osaka, only to be destroyed by Tokugawa in 1603.

5th Period: Tokugawa Iyeyasu, one of the wisest and ablest rulers of Japan, became *Shogun*, or generalissimo, and put all Japan under his iron hand in 1603. There were 270 feudal lords scattered all over Japan, and the Tokugawa Shogunate government had complete control of them. Peace came to Japan again after 552 years. Cities developed. Industry and commerce flourished. The culture of the people became so high that even the rank

and file began to write poetry. Japan enjoyed peaceful years of culture and enlightenment. Books on philosophy, biology, astronomy, *etc.*, were published. A map of Japan which is almost as good as the modern map was made by the government. "People," for the first time in the history of Japan, began to enjoy their everyday life. However, difficulties began to develop. The very fact that two million totally non-productive *samurai* ruled thirty million people and lived by exploitation and oppression of those thirty million people produced many difficult problems. As was the case in Greece and Rome, the once-powerful Shogunate began to deteriorate. Foreign ships came (the English came 13 times, the Russians 13 times, the U. S. five times, *etc.*) demanding that Japan be opened for trade. More than once Russia invaded the coast by force.

Japan, which had "closed" her borders for 250 years, was suddenly surprised by the "threatening" visits of many foreign countries and, together with many other serious problems, the Tokugawa central government met its downfall in 1867.

6th Period: In 1868, after the Imperial Restoration, the new Meiji Government was organized on the triangle of the Imperial Household, Feudal Lords, and Merchants (in modern terminology; Imperialism, Militarism, and Capitalism). Good or bad, right or wrong, Japan made an amazingly rapid and wide development in every line of national life, and within 40 short years she passed through the stages of renaissance and industrial revolution which took several hundred years in Europe. Japan's victory over China gave her the rich territory of Formosa in 1895. After the decisive victory of Japan on land and sea in the Russo-Japanese War in 1905, President Theodore Roosevelt of the United States arranged to hold the Peace Conference at Portsmouth, N. H. in August, 1905. At the end of four weeks of negotiations with the U. S. President as the advisor, Japan and Russia came to an agreement as follows:

1. The southern half of Saghalin was to be given to Japan.
2. Russia evacuated from Korea recognizing Japan's superiority in political, military and economic matters in Korea, and also recognizing Japan's right to guide, protect and supervise Korea.
3. Russia give up its concessions in Kwantung Province to Japan.
4. Russia handed over the railway between Changchun and Port Arthur to Japan (over 1,500 kilometers with adjacent land).

After that the South Manchurian Railway Co. of Japan began to develop Manchuria with great speed and efficiency, employing, at its height, 100,000 experienced people.

In November of the same year, 1905, with the recognition of the U. S. A., England, France, and Germany, Korea became a protectorate of Japan, giving Japan all diplomatic rights. Korea's international policies were to be handled by the Foreign Ministry of Japan. In 1910, Korea was amalgamated into Japan, and the Korean king became a member of the Japanese Imperial Family.

With enormous amount of raw material and highly developed industrial power, Japan needed a huge market to dispose of its products. China was the natural target. Japan gave China the famous 21 demands in 1915 with the purpose of making China a

semi-colony. (This move is said to be mainly the doing of the Army.) But public opinion in Japan was not in favor of this strong attitude, and these demands, though accepted by China, never were really effected. To make Japan all the more powerful, after the First World War, Japan acquired many Pacific islands as mandated islands from the League of Nations. In the 1920's Japan was one of the three strongest powers of the world. Korea became a part of Japan, Manchuria came under her control, and China became a semi-colony of Japan. In order to indicate the extremely rapid progress, one illustration is enough: Japan had only 34,000 tons of shipping in 1872; it increased to 62,000 in 1877; to 84,000 in 1881; to 439,000 in 1897; to 1,100,692 in 1907; and to 5,630,000 in 1939. In 67 years, Japan's ships increased from 34,000 tons to 5,629,845 tons. This rate of progress was true in all other fields, not only in industry and commerce, but in spiritual and cultural fields as well. The literacy rate of the Japanese is 99%, one of the highest, if not the highest, in the world.

Japan's territory expanded as follows:

1867	382,074 sq. kms.	
1894	418,047 sq. kms.	(Formosa, etc. 35,973)
1904	454,137 sq. kms.	(Saghalin 36,090, plus Liantung Concession 3,725)
1910	673,878 sq. kms.	(Korea, 220,741)
1919	677,027 sq. kms.	(Mandated Islands in South Seas 2,149)
1945	369,842 sq. kms.	(44% taken away after the defeat)

7th Period: In order to keep up this large Empire, Japan needed a tremendous amount of raw material for her industries and large markets for the products (Japan has no raw materials to speak of). Japan began to exploit Manchuria for raw materials, and China for markets—even at gun point. Manchuria was spoken of as Japan's "life line" both for raw material, and against the Russian Communists. China and other backward countries became Japan's "bread line." Western countries wanted to keep the "open door policy" in the Far East which Japan did not want. Japan wanted to keep China and other countries as consumers of finished products from Japan. But Western nations wanted to industrialize China to make her a gigantic potential buyer of productive machines.

Conflict came and the result was the Pearl Harbor attack.

Japan surrendered in August, 1945. She lost 44% of her territory, meaning the loss of the majority of her essential natural resources and markets. Eight million people became homeless. The production index of 100 in 1937 went down to 8.7 in 1945, and almost one-fourth of Japan's natural wealth was destroyed. Two million soldiers and civilians were killed. From 1945 to about 1953, Japan was in a chaotic situation in many ways. From the Constitution down to traffic, new regulations were made, putting 90 million people into confusion, right or wrong.

The political revolution was surely very drastic and successful. But the social revolution has not taken place in any noticeable way, except in some superficial phases of life. Japan, as an old country with 2,500 years of history, is going back to the prewar stage slowly but surely. The Meiji Shrine, which had almost no pilgrims during the first few

years after the defeat, had 8 million pilgrims in 1957. Article 9 of the Constitution says, "The Japanese people forever renounce war as a sovereign right of the nation, and the threat or use of force as a means of settling international disputes. In order to accomplish the aim of the preceding paragraph, land, sea and air forces, as well as other war potential, will never be maintained." (This Constitution was "strongly recommended" by the Allied Forces.) Amendment requires two-thirds vote of both Houses, and the majority of the nation. This is impossible at present as people still remember the hell-like horrors of the air raids.

The standard of living has recovered to that of the pre-war stage, if not higher. Stabilization, both physically and spiritually, is coming back, and the Japanese are regaining their former poise and composure slowly. However, the defeat left a very deep scar in the minds of the Japanese, both in material and spiritual ways. They must be treated with tolerance and kindness until their wounds are healed completely.

As the physical occupation was very successful, we must strive to make the "spiritual occupation" successful for the cause of democracy.

Love's Kindling Altar

There in the midst of man's selfish shame
There on the wrecks of wretched pride
Is erected the Altar of self-giving Love
By the Indestructible One—who died.

There on the heap human debts
So placed that every eye must behold
Looms the crucified Christ who suffered to be
The Sacrificed One for the New and the Old.

There on the Kindling Altar He hangs
The God-man lighting Love's Perfect Way
Sending His Life-giving Truth into all
Who hear, believe, repent, and obey.

There from the Cross in the center of Time
There from the scourge of Divine desire
Burst forth the sparks of Eternal Life
Purging the present and future with Fire.

Here in the present, O Lord, let us live
Aglow with Thy Presence that we may be
All Thou wouldst have of the new, Christian strand
Consumed with Compassion, radiantly.

Then into the future, O Lord, go before
Into the time we have yet to be

Creating our course in the pattern of Christ,
The Conquered, still conquering constantly.

Rodney A. Henrie

A great deal is said about rural evangelism in Japan but the facts seem to be that very little has actually been undertaken. Here is a challenging article by a man who knows the present situation and appeals for an increased effort in the new century. A translation from the "Kirisuto Kyo Shimpō", JCQ feels that it will be of interest to its readers.

Breaking Through the Barriers to Rural Evangelism in Japan

SHUSUI TERADA*

As we draw near to this year's Rural Evangelism Month, I would like to ask for everyone's prayers and co-operation on behalf of the rural churches (of Japan).

Below I should like to relate some impressions about, and solicit your interest in (Japan) rural evangelism. During the past hundred years of evangelistic work in Japan, the emphasis has been laid on city evangelism, but during the next hundred years, must we not lay a greater emphasis on rural evangelism?

I

First of all I should like to present just two reasons why we should stress rural evangelism.

The first reason is because there are so few Christians in the rural areas. Take a look at the chart below showing the proportion of urban churches to the urban population and the proportion of rural churches to the rural population. This is taken from Mizuno, *Nihon Noson Dendo no Tame ni* (On Behalf of Japan Rural Evangelism).

	Population	Per cent of Total Population	Number of Churches
Cities	25,850,000	33%	1,400
Rural areas	53,340,000	67%	700

The number of Christians in rural areas is estimated at 6,735 or less than 1/10,000 of the total population.

One glance at the chart, and it is clear that rural population is twice that of the cities. Yet the number of rural churches is half the number of city churches. And when it comes to the number of Christians in the rural areas, there are less than 7,000—less than 1/10,000 of the total population!

Such paucity of rural churches in Japan presents a rather gloomy picture for Christian evangelism in this country. If the city churches and rural churches were flourishing

* Translated by Javan R. Corl

on a more equal par, then a more balanced evangelistic outreach could be inaugurated. But the present unbalance between the urban and rural outreach causes anxiety with regard to the future for Christian evangelism in Japan. In the new second century of Japan Protestantism, we must change our singular stress on urban evangelism and give a greater emphasis to evangelizing the countryside.

The second reason we must stress rural evangelism is because the rural churches produce the Christians. Just as countryside produces our food, so have the rural churches in the past produced and sent forth staunch Christians and ministers into all areas. Therefore, unless we strengthen this fountainhead, that is, the rural church, healthy growth for the Church in Japan will be impossible.

II

Next I should like to offer some reflections on why up until now we have been lethargic in the field of rural evangelism. The first reason is the fact of feudalistic patterns yet present in rural society. In recent years the cities have gradually become democratized, people have become awakened, and individuals can enter the Faith freely. But the rural villages are still feudalistic, thus preventing the individual from freely espousing the Faith. In the rural areas the resistance offered by family and communal religion is still strong, and obstructs the individual's freely becoming a Christian. In order to become a Christian in a farming village, one has to face courageously the resistance offered by the religion of the family and village. Such feudalistic patterns make rural evangelism difficult.

The second difficulty stems from the poverty of the people in rural areas. In Japan the poorest groups are the peasants and fishermen. Many of these people are hard pressed from one day to the next for their livelihood. The Gospel should be preached to them so that they can be made alive through the Gospel, yet the Christian mission is not reaching these poverty-stricken peasants and fishing folk. Is this not perhaps because Japan's evangelistic outreach is under a capitaistic influence? Thus effort is exerted in the cities where results can be quickly gained, and effort in the rural areas is relegated to the sideline.

The third problem is the poverty of the rural churches. This is related to what was said above. Even as peasants and fisherman are poor, so also are most of the Christians who are to be found among these groups. Then remember that the number of Christians within these groups is extremely small. Rural pastors who receive no outside aid from beyond their churches, must support themselves with some part-time work in addition to the pastorate. This part-time work requires time and effort. We cannot deny, therefore, that Christian evangelism, the real calling in the lives of these pastors, is thereby often left neglected.

The fourth problem is the long period of time involved in rural evangelism. That is, in the rural areas many months and even years are required in order to see the fruits of evangelism. We have a saying, "You can grow a peach tree or chestnut tree in three years, or a persimmon tree in five years. But it takes twenty years to grow a pine tree or a

cypress." So likewise it requires many months and years to develop a rural church. In the rural areas words alone are not enough. If one's whole life is not a testimony, it is difficult for the rural folk to understand the Gospel. It is not just the pastor, but the lay Christians as well who are watched by the whole village. It requires a considerable period of time for the total church to gain the confidence of rural society and the Gospel to be understood by rural people.

III

Now I should like to enter more into my main subject. I should like to present five different points which will help us overcome the above difficulties,—points which will help us break through the barriers and succeed in rural evangelism.

The first is that of the rural evangelist offering himself anew to the task at hand. As we enter the new century of Japan Protestant evangelism, the rural evangelist must count himself as naught and offer himself anew. He must re-affirm his calling to rural evangelism. If the rural evangelist will love his people from the heart and if he will dedicate himself to the task of evangelism, determining anew to offer his life on behalf of his people, then I believe the difficult barriers to rural evangelism can be broken down.

The second is that an appropriate measure for the support of small rural churches be established. If there should be appropriate support for the rural evangelists who newly volunteer, then they would be able to concentrate their whole strength on rural evangelism alone. And I think one could say that then we should await confidently the progress of the church. At the recent tenth General Assembly of the United Church in of Christ Japan a proposal for establishing a Committee on Support for Small Churches (Proposal No. 42) was presented. This is an extremely timely proposal. We do not give up the earnest hope that this proposal will be ratified.

The third point is that of the co-operation of the Christians in the rural churches. Must not the rural Christians themselves recognize rural evangelism as their own responsibility? Though the pastor, singlehandedly, exert every effort, rural evangelism cannot be effected. If the rural Christians will not co-operate in the evangelistic outreach by becoming the hands and feet of the pastor, the strong barriers to rural evangelism cannot be broken down. We see that this truth is borne out in the church which are successful in rural evangelism. If those who are called lay evangelists or visitation evangelists offer themselves more and to the rural areas too, the prospects for rural evangelism will be full of hope.

The fourth means is that of properly propagating the Gospel. With regard to the fact that the Gospel gives birth to the church and gives it its form, the rural village does not differ from the city. Especially in the rural village, if the Gospel and life do not become one, evangelism cannot be effected. Making the Gospel live in present day life is the key to rural evangelism.

One more very important thing is that of the rural churches having a fine church building. People in the country areas sense a charm in things they can see. A church

building is an indispensable factor in rural evangelism.

Finally, a strong force in gaining success in rural evangelism is the co-operation of the city churches. The rural villages and the cities are complementary parts of Japan, and Christian evangelism in Japan will be carried out successfully depending on the healthy development of both rural and city churches. Even now there are those city churches which are lending a helping hand to rural churches directly, but this seems to lack any definite plan and program for continuance. I should like to request that the city churches, following a positive program established by the United Church and her various synods, grant aid to the rural churches.

With the simple presentation above I bring to an end these, my humble impressions. May the grace of the Lord richly abide with the rural churches and rural pastors throughout the country.

Why is Sunday a Holiday in Japan?

Sunday is not a legal holiday in Japan, but government offices, schools, banks and most large firms are closed. How did this happen?

In pre-Meiji Japan the first and the fifteenth days the lunar calendar were observed as rest days for many working men. The shops did not close and the farmers worked, but the *samurai* and in ceremonial dress visited their feudal lords and local shrines and clan schools were closed. At the beginning of the Restoration in 1868 these two days, were observed, but later a shift was made and every sixth day, that is, the first, sixth, eleventh, sixteenth, twenty-first and twenty-sixth, were observed as holydays. However, American and European employees in government offices, schools and industry did not recognize this one-six (*ichiroku*) arrangement, but insisted on Sunday as a day of rest. Consequently, in 1876 Sunday and Saturday afternoon were made an official rest days. The solar calendar had been adopted in 1873.

University Students.

It is estimated that 70% of this year's graduates will find employment. 400,000 students will be applying this spring for admission into Japan's universities which have a capacity of about 120,000 new students. In other words, about one in five will be admitted. In some favored institutions the ratio will be one to fifteen.

They Went Before: HIROMICHI KOZAKI

RYO EBIZAWA*

Ages produce men and men form ages, and thus the history of the human race is created. The life of Hiromichi Kozaki helps tell the history of Japanese Protestants through the Meiji, Taisho and Showa eras. This year is not only the Centennial Year of Japan's Protestantism but also the one hundred and third anniversary of Kozaki's birth.

Kozaki was born into a good family of the Kumamoto clan April 14, 1856. He underwent the rugged training of the *samurai* of that period of history and could read both the Chinese classics and the Buddhist scriptures while yet a child. He was known as an infant genius.

The Kumamoto clan invited Captain L. L. Janes, an earnest Christian, to take charge of the education of the outstanding youth of the clan in their School of Foreign Studies, the famous *Yogakko*. Under his influence many of the young men became Christians. This group became known as the Kumamoto Band.

One morning a group of these students slipped away from the school and climbed Mt. Hanaoka where in prayer, they made confession of their faith in Christ and joined in a solemn pact. When the families of the young men learned of this, they were disturbed and the young men were persecuted. One, Kanamori, was eventually imprisoned and another, Yokoi, was instructed by his parents to commit suicide.

Young Kozaki at first felt no need to accept the "foreign religion" and determined to live by his Confucian moral standards. Impressed, however, by the perseverance of his fellow students in the face of their persecution, and sensing responsibility as head of the student dormitory he was moved to consider the possibility that there might be some truth in the teachings of Janes and began attending Janes' Bible Class. Kozaki was shocked as he listened to Janes praying for the future of Japan and for Japanese youth with tears in his eyes. He came to the realization that religion was more than morality and ethics and eventually, himself, became a Christian. Soon afterwards with other students from the *Yogakko* he entered Doshisha. Coming to the conviction that without Christianity there was no hope for Japan, he began evangelical work in Tokyo after graduating from Doshisha. He literally sacrificed himself for the development of churches in Japan, being the founder of the largest Church in Japan.

The Christian leadership in Japan in this period equalled that of any nation and Kozaki

* Translated and adapted for *JCQ* from an NCC pamphlet by Sobi Aikawa and Irene Jennings.

was one of its outstanding leaders. In any other mission field he might have been a missionary's helper, but in Japan he was able to attain an important position of leadership and to become one of Japan's pioneer evangelists. Filled with the Spirit of Christ he had a burning desire to see a Christian reformation. He inherited from Congregationalism the traditions of self-government, freedom, and independence, and often met with difficulties in his efforts to sustain these principles. As the President of Doshisha after the retirement of Jo Nijima, he encountered difficulties when he insisted on the right of a self-governing church and freedom in education in opposition to certain attitudes of the mission board and, as a result, had to leave the school. This was the bitterest experience of his life and one to which he often referred in conversation.

He was a man who balanced his scholarship, thought, and faith without difficulty. He was at home discussing philosophy with philosophers and he kept abreast of what was happening in the religious world. When many were disturbed by false theologies, he held fast to his faith. His rich knowledge and deep faith enabled him to preach with a note of authority. He did not resort to exaggeration or mere technique in preaching. While not an eloquent speaker his message was essentially evangelistic and he spoke to the hearts of his listeners.

One of his greatest accomplishments was the creation of a distinct new Christian vocabulary. Certain Japanese terms such as *shushi* (宗旨) and *shumon* (宗門) he felt were inadequate to express Christian concepts and he introduced that word *shukyo* (宗教), a new creation. *Seinen* (青年) was another word he developed in his efforts to promote youth activities. These two words were words he created. Since his time many others have come into wide use.

Kozaki was widely acquainted in political and financial circles and, when opportunity presented itself, often expressed his own views in these fields. He was likewise active in educational circles. He worked for the establishment of youth work, the organization of Sunday Schools, and the *Kyokai Domei* and *Kirisutokyo Renmei*. Entrusted with responsibility for evangelism in the South Pacific he established a training school and prepared and sent out Christian workers to foreign lands, becoming thus a pioneer of Japanese foreign missions. Frequently he was misunderstood by others because of his unique personality, even being dubbed a heretic by some. This was especially true in the case of his leaving Doshisha and, when he visited America, made for an unfortunate misunderstanding. Doubtless, had it not been for such misunderstanding, he would have received honorary doctorates as was the case with others. In spite of this, many who knew him well and respected him referred to him as *Dr. Kozaki*.

Throughout his life he never lost his youthful and energetic spirit. He appealed to "break with form"—the challenge to step out and be different—he never gave up until the time of his death. This was not always received well by his church people, and young people would frequently complain "He's off again!" His efforts at reformation were a constant part of his life.

The wide knowledge and deep faith of the man are recorded in the six volumes of his entitled *Recollections on Seventy Years*, which has been translated into English. Kozaki, himself, passed on February 26, 1938, but his achievements will never pass away.

Japan's Christian Chronicle

Compiled by *PAULINE STARN*

December 4. Seven Protestant missionaries were among the 53 honored by the Japanese government for their work in the field of social welfare.

December 6. Ground-breaking ceremonies held for new *WCTU* center at Shinjuku.

December 7. Conference of Christian Diet members with Christian leaders to discuss "The Christian in Politics."

December 7-8. The Christian Social Work League, with 18 affiliated medical agencies, met to discuss the facilities needed for Christian medical work.

December 8. 20,000 copies of the U.S. armed forces hymnal, donated for the use of Japanese Christians, distributed by the *NCC*'s literature commission.

Dedication ceremonies for a new building at the *Fuyokai* Christian Children's Home, Yoshiwara.

December 9. *NCC* protested authorization by the Ministry of Education of Sunday activities for schools. They requested the Japan Federation of Christian Organizations to take steps to correct this situation.

December 14. Dedication of a new chapel at Shizuoka.

December 17. World Vision leaders met with *NCC* members to plan for Osaka Christian Crusade to be held in May.

December 20. Osaka Christian Center's second anniversary celebrated.

Miss Taki Fujita, outstanding Christian and a representative of Japan at the United Nations, with her assistant, Mrs. Miyako Ishibashi, General Secretary of the National *YWCA*, reported on their work in the United Nations in a meeting at the Tokyo city *YWCA*.

Japan Bible Society announced a distribution target of 1,900,000 Bibles for the coming year.

The Ministry of Education announced that Shikoku Christian College, Zentsuji, is now an accredited junior college, with major departments in Christian studies and English.

Kanto Gakuin University received approval from the Education Ministry to establish a College of Theology (*Shingakubu*) as of April, 1959, the fourth such college in Japan.

December 27—January 7. World Student Christian Federation sponsored conference in Rangoon. Japanese representative were: Miss Akiko Kubota, *YWCA* student secretary; Prof. Hideyoshi Nakagawa, Hokkaido Univ.; Prof. Yoshiaki Iizaka, Gakushuin Univ.; and four students; Chieko Dei, Tokyo Christian Women's College; Yoshiko Iwasaki, Kobe Women's College; Kenjiro Otaru, Kyoto Univ.; and Harunobu Murakami, Keio University.

December 28—January 1. The First East Asia Christian Medical Workers' Conference

sponsored by the East Asia Christian Council was held in Hongkong. 50 physicians, nurses, and hospital managers attended. The four from Japan were: Hiroshi Mizuno, president of Christian Medical League; Toshio Takai, Osaka City University; Shigeaki Hinohara, St. Luke's Hospital, Tokyo; Hideko Hashimoto, Yodogawa Christian Hospital.

December 29. The Fellowship of Christian Missionaries of the Kansai district met at Osaka Christian Center with 60 present. Newly elected officers are: Gwyllim Lloyd, president; Elton Garrison, treasurer; Paul Parker Anspach, vice-president; Esther Hibbard, secretary.

January 3. Mr. Eisaku Wada, outstanding Christian artist, died at the age of 84.

January 6. Toyohiko Kagawa suffered a heart attack during an evangelistic meeting at Takamatsu.

Akira Ebisawa, 75, long-time secretary of the National Christian Council, died.

January 14. 70 members of Ginza Church organized an evangelistic band for work during the centennial campaign.

January 15. Presentation ceremony for Canadian children's gift of 400 Braille Bibles to blind Japanese students.

Kanto area meeting of the Fellowship of Christian Missionaries was held at Tokyo Chapel Center, with about 180 present.

January 16. Members of the curriculum committee of the NCC began a tour of Japan to encourage the use of the newly prepared curriculum materials.

January 19. At the invitation of the Osaka Christian Crusade Committee, 60 missionaries of the Kansai area met for a dinner and prayer service in behalf of the Crusade.

January 20. Six hundred Christians of the Osaka area met with members of the Osaka Crusade Committee, under the sponsorship of World Vision, to plan for the Osaka Christian Crusade. The Committee was host for the dinner, which was followed by a prayer meeting.

January 21. Hans-Reudi Weber, secretary of the laymen's division of the World Council of Churches, arrived here for a three week visit.

January 22–February 2. The YMCA sponsored Farm Village Youth School, with 45 enrolled, was held at Waseda Student Fellowship Hall.

January 25-26. At Waseda, 30 students from 9 seminaries met to discuss the theology of peace.

January 28. WCTU announced their decision to establish a reform school for alcoholics.

January 30. About 100 high school and university students in Kumamoto met for a sunrise prayer service, in honor of the 84th anniversary of the formation of the Kumamoto Band.

January 31. A conference on religious broadcasting was held in Nara. Of the 18 representative at the conference, five were from Christian broadcasting agencies, the others represented Buddhist, Shinto, and the new religions.

February 4. E. Stanley Jones and team arrived at Haneda for his 6th evangelistic tour in Japan.

February 7. To celebrate the distribution of their one millionth Bible, the Gideon Society held a presentation ceremony in Otsu City. The next Bible was presented to the Crown Prince.

February 9. The E. Stanley Jones opening rally in Kyoritsu Auditorium, Kanda, attracted a crowd of approximately 2,500.

February 10. Dr. Yoshimune Abe, general secretary of the Education Association of Christian Schools, announced the publication of a series of texts for the teaching of Christianity in the junior and senior high schools.

Akira Ebisawa was posthumously awarded the Fourth Order of the Sacred Treasure in recognition of his work in the field of education and culture, particularly in religious education. This is the first time a Japanese pastor has received such an honor from the government.

February 11-13. The ashram conducted by the Jones team at Amagisanso had a full attendance of 250. Twenty had to be turned away because of the limit set on enrollment.

February 16. Mr. Allen Brash, Secretary of the Department of Inter-Church Aid of the East Asia Christian Conference, arrived in Japan to study the work of Japan Church World Service and similar social agencies.

February 16-18. Mr. Kentaro Buma, secretary of the Japan Church World Service, attended a conference on Inter-Church Aid in Geneva.

March 1. The first Japanese missionary to go Bolivia is the Rev. Mr. Katsumi Yamahata former pioneer evangelist in Hokkaido, to work among Japanese and Okinawa immigrants.

Speech

God speaks to me in light,
 The light of a star-filled sky,
 The cool white path of the moon,
 The flickering fire-fly.

God speaks to me in light,
 The rose-gold light of the dawn,
 The silver of sun-drenched clouds,
 Sunset when day is gone.

God speaks to me in light,
 Time and eternity blend;
 —Most beautiful speech of all—
 Love's light in the face of my friend!

Mary Catherine Fultz

The Religious World

—Some Random Notes—

Compiled by *WILLIAM P. WOODARD*

In the religious world itself there has been no great amount of significant activity but the general political situation is characterized by considerable debate.

The Government was forced to withdraw its bill to strengthen the powers of the police, and the issue is dormant at present. Sooner or later another attempt will be made. No solution has been found to the problem of establishing a teacher's efficiency rating system, which agitated education circles throughout 1958. Local incidents have been frequent. Parents have locked out teachers; in one case a group of students confined a prefectural governor to his office for some hours, and there were numerous cases of violence and arrest in connection with teachers' strikes.

On the international scene Japan is plagued by numerous delicate problems for which no solution is in sight. Relations with the Republic of Korea are still unstable and the future of current negotiations looks dark. Thousands of Koreans in this country claim they would like to return to their homes in North Korea and the government plans to return them there. But the Republic of Korea threatens to cut off all negotiations and declines to guarantee the repatriation ship safe passage. Relations with USSR are precarious at all times, because of no peace treaty and there is unlikely to be one until the USSR will return the southernmost Kurile islands. Likewise Communist China and Japan have no treaty and practically no commercial relations. In regard to the US, the government would like to revise the Security Treaty in order to strengthen its position, but the socialists oppose this because they advocate abolition of the treaty.

As usual Christmas was celebrated by Japanese in numerous ways, appropriate and inappropriate. Millions of yen were raised by newspapers, US servicemen, community organizations and churches to relieve suffering and bring joy to the hearts of many unfortunates. Christmas music and messages were broadcast over numerous channels. Christian organizations observed the occasion by services of worship and public programs. Department stores, cabarets, and bars all capitalized on it, and in the big cities, especially Tokyo, hundreds of thousands of people milled about the streets and filled amusement centers on Christmas Eve in a manner resembling the crowds at Times Square and elsewhere on New Year's Eve in the U.S.

Crowds Greeted the Emperor at New Year's

About 110,000 people greeted the Emperor on January second, when the palace grounds

were opened to the public and the people were permitted to sign a special guest book and shout *banzai* when their Majesties, the Emperor and Empress appeared on a specially constructed balcony. This was not a large number, but the weather was inclement. Moreover, since the tragedy several years ago when a number of people were crushed to death in a panic while trying to get through the gate there has been some diminution in the number who have presented themselves at the palace.

Indicative of the changed status of the Emperor in postwar Japan is the fact that a recent issue of an influential magazine, *Bungei Shunju*, discussed the mental condition of the Emperor Taisho,—a subject which could not be discussed openly in pre-war Japan; and the current debate regarding use of the palace grounds. Considerable pressure is being exerted to have the area opened for a public park and roads, which will relieve the congestion which daily characterizes the streets in central Tokyo just west of the palace. Advocates of the plan want to move the palace elsewhere or cut down the size of the area.

The announcement of the engagement of the Crown Prince Akihito to Miss Michiko Shoda was greeted with great enthusiasm in practically all sections of Japanese society throughout the country. Of significance to readers of the *Quarterly* was the special emphasis made in the announcement that Miss Shoda, although educated in a Catholic University, is not a Catholic believer. This question raised some discussion in both Christian and non-Christian groups, but the subject is too involved to treat in this column.

Buddhism

Buddhist priests in Japan have been marrying for the past few centuries, so it is strange that there should be any prejudice against their appearing in public with their wives, but the *Asahi Evening News* reports that twenty chief priests of Buddhist temples in Tokyo have launched a movement to fight the prejudice against priests appearing in public with their wives.

The Higashi Honganji temple in Kyoto is again in the news. This time it is regarding agitation on the part of the priests who demanded a year-end bonus of two month's pay. The 182 members of the temple union, most of whom are said to be the children of monks, receive approximately ¥10,250 (about \$30.00) a month. They claimed that this was insufficient to permit them to return to their homes during the New Year holidays and take presents to their relatives.

Shinto

Shrines as usual were thronged with visitor's during the New Year season although the weather cut down the numbers considerably. Shinto ceremonies continue to be observed in connection with ground-breaking ceremonies, and public officials make their pilgrimages to Ise and/or local shrines in connection with significant public events. Prime Minister Kishi visited the Grand Shrine of Ise on January 2.

Agitation for the observance of February eleventh as National Foundation Day continues, while Prince Mikasa is unrelenting in his effort to prevent this.

Catholic Church

Father John O'Donavan S.S.C., who came to Japan in 1948 as Catholic advisor in Religions and Cultural Resources Division, Civil Information and Education Section, SCAP, died in Tokyo on January 24, after an illness of several weeks.

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At the Seibu Department Store masterpieces of Raphael and Michelangelo and an altar with priestly vestments used at mass featured an exhibition which opened in January commemorating the coronation of Pope John XXIII.

Father Joseph Flaujac has been awarded the 1959 *Asahi* Newspaper Social Work Award in recognition of his service in Japan since his arrival forty years ago. The award consists of a plaque and \$1,500.

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A bust of Miss Satoko Kitahara, the devout Catholic woman who died in January 1958 while living in a three mat shack in "Ragpickers' Town" in Tokyo, was dedicated in January.

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The Sisters of St. Joseph of Carondelet will open a new high school in Tsu, Mie Prefecture in April this year. 1,200 have already applied for enrollment in the first-year class in the newly completed building.

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The sixtieth anniversary of the first Franciscan missionaries of Mary who conduct a leprosarium at Biwasaki, near Kumamoto, was recently celebrated. One of the founders, Mother Beata, an 84 year old Canadian, has not left Japan since her arrival. The second oldest, Sister Florentine, an Italian, went to Biwasaki in 1901 and she too has not left the country.

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A number of new Catholic churches have been dedicated during the period under review. Among these were the St. Dominicus Church seating 450, which will be part of a new monastery at Nampaidai, Shibuya, Tokyo; the Nichinan Church in southern Miyazaki Prefecture, which had only five Catholics in the parish three years ago when it opened and now has one hundred and a kindergarden accommodating 120 children; a chapel and evangelism center in Kameoka, Kyoto-fu, which is a center of the Omoto-kyo; and Franciscan churches at Nakano in Nagano Prefecture and at Fujioka in Gunma Prefecture.

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The Nemuro parish in Hokkaido had seven Catholics when it was established five years ago within view of Russian-held Japanese territory. Today there are 69 Catholics and 56 catechumens in a population of 35,000.

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Tosei News reports that the Catholic Church in Korea had 70,000 conversions in 1958 and that the total number of Catholics in that country is 350,000.

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A new translation of The Book of Genesis into colloquial Japanese has just been published (¥380) by the Catholic Church. This is the first of a complete translation of the Bible which is currently in progress.

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The Salesian Press announces publication of the first three of a set of the 150-volume *Twentieth Century Encyclopedia of Catholicism* which will contain "everything anyone might want to know on any subject involving Catholicism." The set is being published simultaneously in France, Germany, England, The United States, Italy and Japan. The price here is ¥200 per volume.

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Japanese and Foreign graduates of Jesuit universities have organized an International Jesuit Association.

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Booklet on Marriage Removed

U.S. Military authorities ordered a book entitled "If I Marry a Foreigner" removed from military chapels after some of the contents were revealed in the press; but there was no indication that any protest had been made by Japanese. In fact, reports in the English language press tended to show that many Japanese supported the idea that brakes should be applied. In Japan alone, since the procedures have been streamlined by the military, there are approximately 4,000 mixed marriages annually.

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Tokyo School of the Japanese Language

The Tokyo School of the Japanese Language, where many of the missionaries have received their training, celebrated its tenth anniversary in January. Messages were received from Ambassador Douglas MacArthur II, Ryogo Hashimoto, Ministry of Education, and Miss Tano Jodai, President of Japan Women's University. The school is a subsidiary of the Institute for Research in Linguistic Culture, which was established in 1946 under the Joint sponsorship of Education and Foreign Affairs. The total enrollment is 260 for the elementary, intermediate, advanced and graduate classes. Mr. Naoe Naganuma, well-known authority in this field, is the director.

Missionary Doctor Passes Official Examination

Dr. Richard Nelson, a Seventh Day Adventist missionary who for for the past three years has been at the Tokyo Sanitarium in Suginami Ward, Tokyo, was one of 203 doctors out of a total of 417 that took the examination, who successfully passed the Ministry of Public Welfare's examination. Dr. Nelson, the son of the well-known missionary educator Dr. Andrew Nelson, is the first foreigner to pass the examination since it was decided six years ago that it would be given only in Japanese.

The Book Shelf

Compiled by *THOMAS McDANIEL*

PROTESTANT BEGINNINGS IN JAPAN 1859-1889

by Winburn Thomas. Tokyo: Charles E. Tuttle Co., 1959, 211 pp.

The occasion of the Protestant Centennial in Japan has prompted the publication of a series of historical monographs, one of which is the above work. Dr. Thomas, a missionary in Japan from 1933 to 1941, wrote this treatise in 1942 while studying for his doctorate under the world renowned historian, Dr. K. S. Latourette. The author obtained the assistance of William P. Woodard and Frank Cary, both of whom have had extensive service in the Christian movement in Japan, and who carefully examined the manuscript and saw it through the press. Because of this careful preparation for publication, the monograph, though written 18 years ago, is neither out of date nor independent of recent research.

The author states that the main purpose "... is to record the principal features and analyze the progress of Protestantism in Japan between 1883 and 1889, the first years of rapid growth subsequent to Christianity's reintroduction." (p. 13) In order to accomplish his end, the author devotes the first two chapters to a careful description of the religions and social backgrounds. Though Buddhism and Shintoism were by no means extinct, yet with the advent of foreign culture, many of the people turned gradually to the new culture and Christianity. The social and political aspects of Japan were undergoing revolutionary changes which also provided an increasingly eager reception for the missionary and his message.

The next five chapters detail the reintroduction and progress of Christianity from 1859 to

1889. The major emphasis of chapter three falls on the Protestant roots of the period, although the Catholic and Orthodox mission efforts are mentioned. The mission societies, the missionaries, and the characteristics of the resulting Protestant community are described. Chapter four on education deals with the reasons for early and extensive development of mission-sponsored institutions and the place education held with respect to the mission program and the Japanese people. The author notes in summarizing this chapter "... it might be stated that schools were first in time of origin, and possibly of importance, among the methods employed by the missionaries for spreading Protestantism in Japan. The possibilities for educational work appeared limitless... The history of Protestantism in Japan would have read quite differently but for the universal desire for knowledge on the one hand, and, on the other, the willingness and the competency of the missionaries to avail themselves of the opportunity which Japan's zeal for education afforded." (p. 116)

Chapter five deals with the general topic of Christian literature. Bible translation and distribution, tract distribution, the Christian periodical, and various volumes written in both English and Japanese were effective vehicles of the Gospel.

A wealth of information regarding social welfare activities is provided in chapter six. Hospitals, orphanages and temperance societies were organized. Christianity's influence penetrated even into the national prisons when in 1875 a Christian was

appointed by the governor of Kobe to be a teacher in the prefectural prison.

The next chapter on the churches and evangelism provides an illuminating discussion of the founding of the earliest churches. The early efforts at church union are carefully delineated as well as the emphasis on the local congregations to attain self-support. Evangelism as a method of extending the Christian movement is given a significant place. Beginning about 1881 mass meetings in large public halls became an effective means of drawing people into the churches.

Having described the rapid growth of Christianity up to 1889, the author reflects on the reasons for this amazing advance. These last chapters are the best and will be of particular interest to the missionary. Of the twelve reasons explaining the growth, the last may at random be cited. After 1883 Japan made a special effort to free herself of the conditions imposed by the treaties with the western nations. Having made phenomenal cultural and technological progress, Japanese leaders felt that one thing yet was lacking before the West would accept Japan and revise the unfavorable treaties. That one thing was the Christianizing of Japan. That this was a popular feeling at the time (though not an official attitude) may be seen from the agitation of Fukuzawa Yukichi who in 1884 concluded that Christianity should be adopted as the national religion of Japan. His reason was that if Japan accepted Christianity, she would attain equality with the western nations.

Favorable attention to Christianity did not continue long. In 1889 resurgent nationalism retarded the churches' growth, and missionaries faced a difficult task of establishing churches. During the period of phenomenal growth, it is true that many of the Japanese people became church members without a deep sense of loyalty to the

church so that after 1889 many returned to Buddhism. But it was not all a loss for the churches. Much was learned, and if numbers decreased in the churches, the church at least could count the faithful and rebuild on a solid foundation of devoted workers.

Protestant Beginnings in Japan is a scholarly work which should be read by all interested in the future as well as the past of Christianity in Japan. The author has diligently combined a variety of original sources and presents a dependable account. He has no axe to grind; no pet points to prove. He merely aims at presenting the events of the period and the reasons which best account for the direction in which Protestant Christianity moved during that period. However, one criticism of a mechanical nature should be made. The serious student of history is extremely interested in the author's sources and would like to see them recorded on the page where they are cited. In this book they are listed together in the back, so that the annoying inconvenience of turning pages frequently becomes an irritating chore. Also, though the author endeavors only to present a cross section of events, I for one, would have liked to see more quotations from the original sources, which he no doubt had the good fortune to discover.

But these are minor points and in no way detract from the real value of the book. Since there is a paucity of scholarly printed materials of this scope, this book is particularly welcomed now. During this Protestant Centennial year when we face the past and the future, this book should remind us what Kierkegaard wrote, "Life can only be understood backwards but it must lived forwards."

Robert Fulop

THE TWO EMPIRES IN JAPAN: Centennial Reflections

by John M. L. Young. Tokyo: The Bible Times

Press, 1958, 234 pp. ¥ 400 or \$ 1.25.

This is one of those unusual books that more or less defy the reviewer. The book is concerned with a problem that should have been adequately dealt with long ago, but the astute reader will doubtless wish that the subject had been treated by a less partial (prejudiced?) and more understanding writer. The book endeavors to trace the conflict between Christian faith and Shinto nationalism—or, perhaps more correctly, anti-Christian Japanese nationalism. The book is well written and it brings together a wealth of facts that have not previously been mustered into a single volume. For this reason it must be described as a “must” for the missionary at work in Japan and complimented for the contribution it makes in presenting such facts to the public. The subject is a controversial one and other writers have by and large avoided it. The primary criticism of the book must be made in that it deals with this controversial subject in a extremely controversial way. The book pretends to be a “documented account” of “the conflict between Christianity and the ancient polytheistic culture of Japan”. It manages to be a good documentation of the *author's interpretation* of that conflict.

The historical sections of the book are well handled and a tremendous amount of material has been condensed into the confines of the covers of the book in a masterly piece of writing. Unfortunately the reader frequently finds himself led from the presentation of historical fact into a particular evaluation of those facts without warning or justification. The present reviewer had a college professor who frequently referred to a certain type of student as having come to college to “have his prejudices confirmed”. One has somewhat the same reaction to this book; it would seem the author undertook his research to substantiate previously determined conclusions, rather than in scholarly and fair manner to investigate

the historical facts to deduce conclusions after analysis and impartial study. That is, the book moves from generalizations to the substantiation of those generalizations by the citing of specific instances, rather than from the analysis of specific instances (and a far wider range of such instances would have helped) to the formation of generalizations.

One of the sweeping generalizations of this type in the book is in evidence in its treatment of the Japanese Church, and especially the *Kyodan* during the Second World War. The underlying assertion of the treatment accorded is that anyone who escaped martyrdom for his faith was a liberal and a cohort of Satan himself. In contrast those related to “the Mission of the Evangelical Societies” (the third part of the book is devoted almost exclusively to these) stand alone as the pure of Christ and have, singlehanded, been responsible for everything that has been undertaken in the way of opposition to nationalism and its revival. Efforts of individual Christians outside this “evangelical” fold and actions of groups such as the National Christian Council are summarily dismissed as the feeble and belated efforts of compromising and “un-Protestant” Christians. The use of the term “evangelical” in the extremely limited and narrow context which the book gives it—those related to the Japan Bible Christian Council and its affiliates (*vive la McIntire!*)—should certainly not go without challenge.

Examples of the slanted treatment given in the book would include the claim that Irish missionary R. G. Wright was “Protestantism's only missionary martyr in Japan”. No mention is made of other missionaries who suffered similar treatment and who likewise died as a result of mistreatment and malnutrition. Likewise in enumerating missionary voices raised against the military, what of men like Willis Lamott and J. Spencer Kennard who had to leave Japan because of their bold and open

declarations? The dismissal of the stand of Kagawa, which resulted in his imprisonment, by writing that "his complete compromise on the Shrine problem, together with his liberal theology, has made his ministry in Japan a great handicap to the development of true Christianity," is another example.

Perhaps the most invidious subterfuge of the book is the complete lack of any consideration of the pressures and subtle psychology of war-time Japan under which the Japanese churches "compromised". There is no note of Christian understanding, sympathy, concern or forgiveness in the whole book. If there was compromise will the recital of that record achieve anything today? Would not the compassionate admonition of Christ to the woman taken in adultery, "Go thy way and sin no more," be the more Christian attitude

with which to approach the past? The heart of Christian faith is the proclamation that a man who has fallen can rise and, redeemed by the grace of God, live a new life. Author Young, in contrast, assumes that one instance of compromise forever bars a man (or an organization) from effective Christian witnessing.

This much can be said. The book focuses attention on a vital problem of Christian witnessing in Japan today and, in doing this, has rendered a valuable service. The danger of a revived Shinto nationalism is not to be minimized. If the intelligent reader can see the message of the book through the fog of JBCC propaganda and the distortion of fact to partisan ends, then the cost of the book will not be wasted.

R. P. J.

In future issues of JCQ you will find these articles

July, 1959. The Sapporo Gateway

"The Famous Dr. Clark"	William Billow
"The Theological Character of Japanese Protestantism"	
	Shiro Murata
"Thoughts on Reading <i>Bushido</i> " A Symposium	John M. L. Young
	Robert McWilliams
"Japan's First Christian Love Letters"	Kiyoko Cho
Reviews of three Significant English books recently translated into Japanese	Howard Huff

October, 1959. The Gateway Out

"The Wave of the Future: Japanese Missionaries"	Kenny Joseph
"The Christian Significance of Japanese Literature"	Dr. Esther Hibbard
"Japan's New Religions"	Harry Thompson

The Literature Rack: Expanding The Use of Christian Literature

NORIMICHI EBIZAWA

If one reads about the beginnings of mission work in any lands it becomes apparent that almost without exception pioneer missionaries employed literature in their evangelism.

May I be so bold as to suggest that in Japan, where literacy is very high, those who would promote the Christian Gospel must awake to the importance of the use of literature in evangelism.

All of our people are very grateful for the kindnesses of Christian friends in the United States at the close of the Second War when they sent us much food and clothing. At that time our nation was completely destroyed and we had not even food to eat. Moreover, the American mission boards reprinted Japanese Bibles and hymnals and sent them to us in great numbers so that our churches were able to start their work again.

Ten years have passed since then and the general political, economic and social conditions in Japan have recovered rapidly. The material aspects of our national life have risen to greatly improved standards.

But what about the reading that our people are doing? Commercial publications are numerous—books, magazines, periodicals are coming off the press in ever increasing numbers, and are being read by multitudes.

Many of our church people also are reading these commercial, non-Christian materials—materials that often are completely valueless. Our efforts to spread the Gospel through preaching are often weakened by the cheap reading matter that is capturing our people.

Now is the time, therefore, for missionaries, as well as Japanese pastors, to reconsider carefully the potentialities of literature evangelism. How much have we been interested in it? Regretfully, I must point out that very few missionaries have exhibited any great interest in widening the scope of the use of literature in evangelism, nor have very many even inquired of our Literature Commission about our publications. I realize, of course, that many missionaries are quite busy with English classes and Bible classes, but I wonder if our missionaries are recommending good Japanese Christian literature to their students? How many good Japanese books have you recommended for reading during the past year?

The business of Christian literature is still very weak in Japan. There is no Christian publisher, except the United Church Publishing Department, that is able to operate without subsidy. Your help is desperately needed.

Of course, there are reasons for the small volume of business in Christian books. The total number of Christians is pitifully small,

and most of these do not think that they have enough income to buy Christian books.

Due to the lack of volume in sales, our prices tend to be above those for less valuable materials, and even our pastors cannot afford good reference and source books for sermonizing. Especially in rural areas this problem is critical. Poor sermons result, and flocks are under-fed in terms of spiritual nourishment.

How can you help? When my father was a young and energetic pastor in Hokkaido, I remember well that his missionary friends gave him many English books after they had finished with them. I do not doubt that these were a very great help to him in his work.

We would like your help in organizing a Christian lending library for people who would like to read such books. As many important books as possible should be in it, both English and Japanese. Would you be willing to join with the pastors in the United States who are going to contribute good used books to this new Lending Library? If so, we would be most grateful to you, and would welcome books that you feel you can spare. Please send them to the offices of the Literature Commission in the *Kyobun Kwan* building, Tokyo.

This is not the only way to solve the problem. We must also encourage each church to establish a book room for the members and for the church school, and then help to

stock these rooms. If each church would order just one copy of the main publications, it is very clear that prices would immediately decrease and it would be easier for every one to have these Christian materials. Would you be willing to check the book room of the church or churches you contact and assist in establishing one in those places where there isn't one yet?

Literature evangelism is not merely the distribution of tracts and leaflets on street corners, as has been traditional in mission work. It is also *recommending good books* and establishing church libraries for them. An increasing number of good Christian books are being translated into Japanese today, which will make this task easier for you who know well the original texts. A word of caution could be suggested here. *It may be unwise to give a translation of an English book to new believers until they come to understand the meaning of Christian terms and church customs.* For them I think it may be better to give Christian literature written originally by Japanese pastors so that they feel completely at home in the language they are reading. Later they will be ready for English translations.

We deeply covet your help in promoting literature evangelism in the tasks of our common concern in Japan—that more and more may learn to know Christ and follow Him.

With the Missionary Fellowship

I. The President's Page

"To me, though I am the very least of all the saints, this grace was given, to preach to the Gentiles the unsearchable riches of Christ.....that through the church the manifold wisdom of God might be made known....." (Ephesians 3:8, 10) Who among us has not thrilled at the thought of following in the train of the first and greatest of missionaries, the Apostle Paul? In true Christian humility, he called himself "the very least of all the saints." Yet through him God opened the door for the Gospel to flow from the confines of the Jewish nation until it reached the uttermost parts of the earth. But to Paul the channel through which "the unsearchable riches of Christ" and "the manifold wisdom of God" were to be made known was not merely himself, but God's chosen instrument, the church. Even so, to us, who have much more cause to call ourselves "the very least of all the saints," this grace has been given, to share with our fellowmen in Japan the unsearchable riches of Christ through His church.

With the Centennial Year now well begun, there are many signs that the Lord is doing great things in His church at this significant time. Let us unite in prayer for the church, its pastors, its teachers, its pioneers on many fronts, and ourselves who are its servants, that by our meeting His conditions, this may become His appointed hour in the life of this nation.

The Centennial Year has gotten off to a good start for the FCM also. The January issue of the *Japan Christian Quarterly* set a high standard of excellence and we eagerly look forward to the succeeding Centennial issues. There have been two excellent regional FCM conferences, the Kansai Fellowship meeting at the Osaka Christian Center on December 29, and the Kanto Fellowship meeting at Tokyo Chapel Center on January 15. Both were well attended and gave the participants much food for mind and spirit.

Plans for the Centennial Conference are moving ahead. We hope that this year's conference will be unique in several respects. The gathering together for a three-day period at a place set aside specifically for the conference should afford all the missionaries participating an unusual opportunity for serious study, creative thinking, and united prayer. On hand to guide and stimulate our thinking will be outstanding Christian leaders from the missionary community and the Japanese church, as well as authorities on various areas of Japanese life. And to lift our eyes to the place of our task in the Christian world mission we shall have several guest leaders from abroad, among them the Rev. Douglas Webster, Secretary of the Church Missionary Society of the Church of England, and Dr. R. Pierce Beaver, Professor of Missions at the Federated Theological Faculty, University of

Chicago. We covet your prayers for the Executive Committee in its planning, and would welcome any suggestions which you may have for the Conference. The date and place again—July 21—24, International Christian University.

The response to the recent communication regarding *FCM* membership has been most encouraging. If you happen to have overlooked sending in your membership fee for 1959, why not send it today (400 yen) to our Treasurer, Dr. George Hays, 11 Kamiyama-cho, Shibuya Ku, Tokyo. Your registration also determines your priority in securing accommodations for the Conference, so don't delay.

May this year bring us all deeper appreciation of our Christian heritage, fuller understanding of our present task, and greater commitment to the Christ who alone holds the keys to the future.

Jim Cogswell, President, *FCM*.

II. Personals

Compiled by *MRS. DARLEY DOWNS*

BIRTHS (IBC)

Elizabeth Joanne SKILLMAN, October 13, 1958; Robert Duncan ELDER, October 18, 1958; Peter Hubert THURLOW, October, 27, 1958; Catherine Wylie JONES, (in the U.S.) October 23, 1958; Paula Lynn LARSON, November 6, 1958; Margaret Heather MACLEOD, December 12, 1958; Thomas Christopher LINDE, December 20, 1958; Charles Andrew GARRISON, January 6, 1959; Janet Louise ROBERTSON, January 20, 1959; Joanna Harumi REID, February 5, 1959.

ENGAGEMENTS

Announcements have been received of the following engagements:

Miss Jean Morris, J-3 teacher in Hokusei Gakuen, Sapporo, to Rev. Beverly D. Tucker, of the Protestant Episcopal Church.

Miss Junko Matsuno of Osaka, to Mr. William Redekop, a teacher in Aoyama Gakuin, Tokyo.

Miss Janice Alberti, teacher at Kobe Jo Gakuin, to Donald Sullivan a teacher at

Canadian Academy.

Miss Lavinia (Vicky) Davis of Brookfield, Center, Conn. to Ray F. Downs, son of Mr. and Mrs. Darley Downs, Tokyo.

MARRIAGES

Miss Hazel Hughes, formerly a teacher at Joshi Sei Gakuin, Tokyo, was married on December 20th to Mr. Lloyd William Stark, in Indianapolis, Ind.

Miss Gretchen Elston, and Mr. Patterson Benner were married in Kobe, on December 22, 1958. Their address is 1, 1-chome, Hanayama Cho, Nagata Ku, Kobe.

DEATH

Miss Alice Finlay, a former missionary of the Methodist Church in Kagoshima, passed away at Robincroft Home in Pasadena, Calif. in December.

DEPARTURES

Dr. and Mrs. Alfred Bartholomew of Lancaster Seminary, Seminary, Penn. who for a year were located at the Chuo Noson Shin

Gakko, Tsurukawa, returned to the U.S. in early December.

Mr. and Mrs. Robert Grant of Doshisha University, Kyoto, sailed for furlough in the U.S. on February 18, 1959.

NEW ARRIVALS

Mr. Patterson Benner, fiancé of Miss Gretchen Elston, arrived on Dec. 2, 1958; Mrs. Cleta Terrill, Hiroshima Christian Center, Minami Misasa Machi, Hiroshima on July 15; Rev. & Mrs. James M. Phillips arrived in Yokohama on March 5th.

RETURNED

The IBC reports the return from furlough of the following missionaries since November 1958; Mr. and Mrs. John F. FAIRFIELD, 698, 2-chome, Hiratsuka Cho, Shinagawa ku; Miss May MCLACHLAN, 25, Nishi Kusabuka Cho, Shizuoka Shi; Miss Marion SIMONS, former Japan missionary, has arrived in Japan and is located at 683, 1-chome, Shiro-yama Machi, Nagasaki.

The Japan Methodist Mission reports the return from furlough of Rev. and Mrs. Jacob

DE SHAZER on January 25, 45, 1-chome, Maruyama dori, Abeno Ku, Osaka.

ABFMS reports the return of Rev. and Mrs. Noah Brannen, and Rev. and Mrs. Ted LIVINGSTON on January 21 from extended furloughs.

The Swedish Baptist Union reports the return of Rev. and Mrs. Egon RINELL from eight-months of furlough in Sweden, *via* SAS, January 29. The Rinells will be located in Kyoto where a Kyoto Christian Center for students is being opened.

NOTICE

Mrs. Darley Downs has kindly consented to undertake the compiling of Personals for *JCQ* and mission representatives are asked to send all notices to her. Her address is:

Mrs. Darley Downs
12 Hachiyama Cho
Shibuya Ku
Tokyo

The task of compiling these items is a difficult one and the column can be complete only if the representatives of the various groups are prompt in reporting items to Mrs. Downs.

III. Meetings

Only a few notices of meetings have come to *JCQ* for inclusion in this issue. All Christian groups in Japan are urged to make use of this column for this purpose.

Reform Theologians Conclave

The annual meeting of missionaries and Japanese of the reformed tradition and others interested in reformation theology, will be held at the Osaka Christian Center, May 4-5, 1959. Anyone interested in attending should contact: Rev. Arch Taylor Jr., Ikuno, Zentsuji

Shi, Kagawa Ken.

Osaka Christian Crusade

An evangelistic campaign under the leadership of Dr. Bob Pierce of World Vision is planned for May 12-June 1, in the new Osaka Festival Hall which seats 4,000. The campaign is being sponsored by Osaka Christian Laymen and 2,000 Christians are being sought to receive training for counseling of new converts.

Osaka Prayer Meetings

Every Monday morning at 7:00 A.M. about 100 Christian businessmen and pastors are meeting for a Prayer Breakfast in the Osaka Christian Center. Missionaries are urged to join this group by Pastor R.A. Egon Hessel who assures them that "This meeting always starts and ends on time" and that breakfast is "in foreign style". The meetings have now been held consecutively over 100 times.

Yokohama Campaign

In May of 1959 a "Centennial Crusade" City-wide evangelistic campaign will be held in Fryar Gym in Yokohama with evangelist Koji Honda (called by some "the Billy Graham of Japan") as the speaker. Dr. W. C. McLauchlin is Chairman of the Executive Committee planning the Crusade.

T. E. A. M. Evangelistic Advance

The Evangelical Alliance Mission has made plans for a "three-pronged evangelistic advance" in the Centennial Year. Plans include the "restudy of the indigenous church picture" by a special six man committee, possible cooperation with the Japan Protestant Centennial Committee, and evangelistic campaigns in cooperation with the *Nippon Domei Kirisuto Kyodan*, T.E.A.M.'s related Japanese body.

FCM Centennial Conference

The Executive Committee of the Fellowship of Christian Missionaries in Japan continues to meet regularly to develop plans for its special Centennial Conference to be held on the campus of International Christian University, Mitaka, Tokyo, July 21-24. Full particulars regarding the Conference will be published later (see the *President's Page* in

this issue of *JCQ*) but plans call for a unique study-discussion-inspiration type conference, and "workshop" sessions dealing with the problems of Christian evangelization of Japan are scheduled.

A CHRISTIAN CENTRE FOR THE STUDY OF JAPANESE RELIGIONS

The beginning of the Centennial Year has already seen several significant developments, one of them being the beginning of a Christian Centre for the Study of Japanese Religions.

The Provisory Committee of this Study Centre was created on January 8, at a meeting in the *Kyo Bun Kwan* in Tokyo attended by representatives from the National Christian Council, *Nihon Kirisuto Kyodan Seikokai* and the Japan Evangelical Lutheran Church, besides individuals from two of the Baptist groups in Japan.

The meeting was a result of the efforts, carried out by the NCC and several other Christian groups in Japan, to promote interest in the creation of a Christian Study Centre, similar to the ones already established throughout the Near and the Far East during recent years by the various National Christian Councils and supported by the International Missionary Council.

It was agreed upon that this Provisional Committee function—with Raymond Hammer (*Seikokai*) as chairman, and Harry Thomsen (*CMB*) as secretary—until a committee be established within the framework of the National Christian Council in the near future.

It was also agreed upon that the Kyoto Christian Institute, the name of the Japanese branch of the Scandinavian Christian Mission to Buddhists, should function as a prelimi-

nary study centre or 'workshop' until a full-fledged study centre is created. A beginning library will be available, rooms will be available for people who want to stay while studying, and one missionary will devote as much time as possible to the promotion of the study centre project. A Quarterly supporting this project is being published, and study tours of non-Christian religious centres

as well as confrontations of Christians with non-Christians (in the form of retreats, discussion, *etc.*) will be arranged for individuals and groups. Any Christian individual or group, interested in taking advantage of these facilities, will do so. The address of the Kyoto Christian Institute is: 1 Daidocho, Shugakuin, Sakyo-ku, Kyoto. Tel. Kyoto 7-5330.

IV. Correspondence

The January issue of *JCQ* elicited a good number of cards and letters of approval. The Editor appreciated such comments as:

"The January issue of the *Quarterly* is grand. I look forward to getting the Centennial issues."

"Here is some fan mail-the January *JCQ* is tops."

"The January issue of the *Quarterly* was the very best."

More accustomed to blame than praise the Editor cannot refrain from quoting the above samples of comments. These were, however, some more critical notes and these need to be presented more fully.

Proof Reading

Our Tohoku Area Representative, Phil Williams, reported from his area as follows:

"I did pile up comments approving the content of the last issue (in general) but lamenting the fact that the proof reading left something to be desired... How can this be cleaned up?"

This is a blow where it hurts the most for the Editor and his staff are well aware of the shortcomings of *JCQ* at this point and are as eager as Mr. Williams to find the answer to his question. Actually each article in the *Quarterly* goes through at

least three proof readings by as many persons before publication. Excuses always sound lame but it seems that *new* mistakes appear between proofs! Correction of mistakes in the proof has been no guarantee of correction by the printer. The main difficulty is, of course, that the printer (selected by the publishers not by *JCQ*) does not have a staff of English speaking type setters and assumes no responsibility for proof reading. Print is set by *sight* and letter by letter.

The staff is giving consideration to this problem and making every effort to improve *JCQ* at this point. Recent discussions with the *Kyobun Kwan* have brought forth new assurances from them of improvement. We ask our readers to be patient at this point. We *are* trying.

Mr. Williams also mentions such problems as misspelled names and other correspondence (see below) raises the question of mis-information in articles. We check items like this where we can but since time (all work on the *JCQ* by the Editor and his staff is voluntary and must be done over and beyond primary responsibilities) does not permit checking facts and names one by one, *JCQ*

feels compelled to accept the spellings and statements of its contributors as reliable where the contrary is not obvious.

Japan's Protestant Century

Rev. Frank Cary, a contributor to this issue, also wrote regarding the January issue:

"I like your January issue which I have skimmed with interest. (He apparently missed the misprints! *Ed.*) You will be getting kicks for errors in the *Japan's Protestant Century*. I don't off hand recall anybody attempting anything like that since Clement in the 1912 *Christ'an Movement in Japan*. I suggest that you call for corrections and then when the series has ended, having checked the items challenged, give us the corrected one either in 1960 *Japan Christian Year Book* or in a board cover by itself."

He further adds the comment: "I presume you will be flooded with items you failed to catch, or which you decided you couldn't include. *Oh that my enemy had written a book.*"

JCQ appreciates this suggestion and asks its readers to call such corrections (or additions) as they note to the Editor's attention. This attempt is based largely on a chronology in Japanese in Chiyomatsu Katakoza's *The One-hundred Year Path of Japanese Protestantism (Nihon Shinkyo on Hyakunen no Ayumi)* but has been checked against several other sources, and additions made.

Emphasis on the Kyodan

Still other correspondence (the Editor's mail bag was full after the January issue) brings once again the charge that *JCQ* favors the *Kyodan* and tends to neglect other denominations. Rev. R. A. Egon Hessel wrote:

"Malcolm Carrick overlooks the fact that the 'United Church' today is *one* of the *denominations*, not representative of Japanese Christendom because of its sectarian character,

scarcely 38% of the nominal church members belonging to it, with an active membership of about 10% of the entire Christian Movement in Japan."

Mark G. Maxey, of Kagoshima, likewise writes:

"I note that Messrs. Carrick and Takaya would have us believe that the wartime formation of the *Kyodan* was but the natural outgrowth of a long desire for unity. It's a nice try but it's a bit too early to rewrite that history. Ten or twenty years from now the number of people who know and care will be much fewer. They might want to try again then."

Doubtless with the appearance of the present issue and the articles by Rev. Ken Ishiwara, Yozo Yuasa and others, several of whom are *Kyodan* missionaries, these sentiments may be intensified. As an "independent journal of Christian thought and opinion" *JCQ* makes no effort to either defend or commend the views of its contributors except where misunderstandings have arisen. *JCQ* welcomes the contributions of any competent missionary or Japanese writer and no discrimination is exercised because of denominational affiliation. The staff of the *Quarterly* is highly representative and several of its members (including the Editor) are *not* *Kyodan* related missionaries.

Pastor R. A. Egon Hessel and "Liberal Theology"

JCQ is always certain that it has at least one regular reader when the quarterly letter of R. A. Egon Hessel arrives almost like clock-work after the current issue is mailed out. Space does not permit the inclusion of Mr. Hessel's regular letters in their entirety (the January letter was four pages in length) but portions that bear notice can be quoted. Following are some excerpts from his most recent communication:

"I want to express my appreciation for your earnest effort to make the *JCQ* a more worthwhile source of information and a forum of discussion.... The two articles of Malcolm Carrick (see also above, *Ed.*) and Rendell A. Davis are written some time ago and might be regarded as somewhat obsolete. Also Davis, as one of those warming swivel chairs in Tokyo, should *eo ipso* be relegated to silence as he is completely out of touch with humming activity carried out in *Japan*. (Tokyo, as you may have heard before, is not in Japan, but an American Village in the East.)

"Dr. Zenda Watanabe... makes some remarks about 'Liberal Theology' from Germany and its influence on the early Meiji Period Christian Movement... I am in a position to correct some of Dr. W's statement... the *Fukyu Kyokai* had nothing in common with Unitarian Church and did not cooperate with it... Spinner and Schmidel... were scholars who became missionaries. Their new method of scientific theological mission work meant a new start for all Japan missions. Today there is not a mission working in Japan which has not benefited from these pioneers.

"All sniping against the *theologians* among the missionaries, or against any so called liberalism should be eliminated from the pages of the *JCQ*. Or take Barth... BARTH IS THE MAN WHO SAVED THE GERMAN CHURCHES FROM THE ONSLAUGHT OF NAZISM AND HELPED THE JAPANESE PASTORS TO SURVIVE THE NATIONALISTIC IDOLATRY OF THE JAPANESE MILITARISTS. If you want to open a discussion on any of this my thesis I am ready for it."

The italics and capitalization is Mr. Hessel's and not *JCQ*'s.

The *Mainichi* Critic

Perhaps the severest criticism that has come to the attention of the Editor concerning the January issue was the low blow by the critic in the February 3 issue of the English *Mainichi*. After words of praise the critic leveled three criticisms at the issue. First, too literal translations of Japanese terms; second, the article by Kazutaka Watanabe; and third, the "too heavy...and unquestionably dull" nature of the issue.

To answer these points one by one would unduly extend this column. Let it be said, however, that the literal rendition of the term *kokai* as "Public Meeting" was deliberate for the purpose of stressing the desire of the early Japanese Christians to avoid the establishment of a "Church" in the Western denominational sense of that term. The "too heavy and too historical" selection of material was deemed warranted by the featuring of material related to the Protestant Centennial. The same critic (who, incidentally bears some degree of responsibility for *JCQ*) has in the past criticized the superficial nature of material included!

As to the charges against Mr. Watanabe's article, the Editor feels some comment is required. Two particular statements were challenged. One was the word that "100,000 people commit suicide a year." *JCQ* has questioned Mr. Watanabe as to the source of his statistics and has learned that he had access to statistics of the Metropolitan Police that are unpublished and *not* available to the general public but highly reliable. While figures published elsewhere are considerably lower* *JCQ* recognizes the fact that Mr. Watanabe is a competent social worker and moves in circles where he has opportunity to know of what he writes.

A second statement, "as an established religion Buddhism is dead," was also described as "loose writing." *JCQ* does not intend to debate the status of health of Buddhism but does feel that such a statement is simply a statement of *opinion* based on personal observation and therefore is not subject to editorial censorship. Doubtless supporters of both views could be found in

* 24.2 per 100,000 (about 22,000) according to United Nation Statistics on population, May 31, 1958.

considerable strength.

FCM DUES

One reader called *JCQ* to task for a serious oversight which must be noted.

"You urged us to pay our dues (*FCM*) and said something would be coming to urge us to join, but I couldn't find anywhere the amount we were to send the Treasurer, so I shall have to wait for that information."

Every missionary in Japan, if he is listed in the 1958 *Japan Christian Year Book*, should have received this information by now in the mail. For the benefit of those who may possibly not have received the letter from *FCM's* President, Jim Cogswell, here it is:

FCM dues for 1959—¥400 per missionary
Payable to:

Dr. George Hays
35, 1177 Yoyogi Uehara
Shibuya. Tokyo

Contributions beyond the specified dues, to help defray the heavy expenses of the *FCM* Centennial Conference, July 21-24, would also be appreciated.

What's Right?

Rev. Kenny Joseph, Director of Evangelism at Japan Christian College and Vice President of the Evangelical Missionary's Association (E.M.A.J.) contributed an article to the July 1958 *JCQ* entitled "What's Wrong

with the Japanese Pastor?" Mr. Joseph feels that the article created misunderstandings (criticism reaching *JCQ* has been unfavorable from missionaries, favorable from Japanese!). Mr. Joseph contributed another article which, because of previous commitments, could not be included in the present issue, but which deserves mention.

The article was entitled "What's *Right* with Japanese Pastors?" and lists twelve "strong characteristics" of the pastors. There are: 1) "They're probably the most *under-paid* and *over-worked* ministers anywhere." 2) "They're among the *most committed* pastors in the world." 3) They are "able to effectively evangelize at sometimes one-tenth.....what it costs a foreign missionary." 4) "Many are solid students." 5) "Most are willing to sacrifice....." 6) "Some are men of many talents....." 7) "They're both willing and able to suffer hardships....." 8) "Some are willing to obey the great commission." 9) "They're exceedingly gracious to the Christians of the countries which defeated Japan." 10) "Many were tested with severe war-time persecution and loneliness and came through victors." 11) "They have been most gracious and patient toward a flood of young, inexperienced and frequently critical postwar missionaries....." 12) "They are usually willing to cooperate if properly approached as one among equals."

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